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# THE Spirit of Missions

Vol. LXXXIV NOVEMBER, 1919

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CONTINENTAL DOMESTIC MISSIONARY BISHOPS

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# The Spirit of Missions

ARTHUR S. LLOYD, Editor

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VOL. LXXXIV

November, 1919

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## THE PROGRESS OF THE KINGDOM

**T**HE Nation-Wide Campaign was happily launched by the General Convention, which, with practical unanimity, endorsed the Campaign and the methods adopted for its conduct.

It is generally understood that the work hitherto done in connection with the Campaign has been such as was necessary in order that the Board of Missions might lay before the Church the facts which would make it possible to determine what the budget should be for the next current year and the two years added before the Convention meets again.

As recommended by the Board of Missions the Convention appointed a commission representing the whole Church to direct the Campaign, so that what is done hereafter will not be at the suggestion of the Board of Missions and the other agencies appointed by the Church, but by the authority of the General Convention. Everyone will be reassured by this and it will no doubt strengthen the all but universal determination to make the Campaign a success by fixing the attention of all identified with the Church on the work She has undertaken and what is needed to make that work abundantly effective. The risk of delay and confusion in the prosecution of the Campaign was guarded against by including in the commission the president of the Board of Missions and Dr. Milton, who is one of the most active of the men to whom the conduct of the Campaign has, up to this time been committed, so that there is every reason to expect that the work will go on with increasing momentum.

Emphasis should be placed on the fact that the Campaign is now actually beginning. What has been done heretofore was in preparation—the survey, the literature, the organization diocesan and parochial, the securing and training of speakers and teachers; all these of necessity had to be finished before the Campaign could be launched. For the sake of this men and women all over the country have foregone their vacations and have worked unremittingly during the summer. Now they have the satisfaction of knowing that so far as the preparation is concerned everything is ready. It remains for the parishes to decide that a generous and hearty response in the way of personal service is made by the people in the Church.

## The Progress of the Kingdom

The first prerequisite to the success of the Campaign is of course that those who know that God hears and answers the prayers of His servants should be unremitting in their united petitions, especially at the celebration of the Holy Communion, that the Holy Ghost may direct all that is done. After that are many details which must be taken care of with scrupulous fidelity. The most important of these is that the literature of the Campaign be placed in the hands of every individual in every parish and not only its meaning, but its significance made clear; so that each one may be able to form an intelligent opinion as to whether or not he or she may desire to help in the work. Perhaps the next most important detail is that every rector shall revise his register so that every individual may be accounted for and every address be correct on the seventh of December, when the canvass is made. For though the Convention decided that if in any case it turns out to be impossible to make the canvass on December seventh the canvass may be deferred, it is to be expected that every diocese and parish will use their utmost effort to avoid delay, since the best interests of the whole Church will be served by simultaneous action.

The detail which should be avoided most scrupulously is the temptation which everyone concerned will feel, to think of the offerings and the sum of them as the matter of chief importance. If those responsible can by God's grace be made courageous enough to lay the matter intelligently before all who should be informed, and then leave it for the servant to settle with his own Master what he ought to do, we need not fear the result. Our Lord rested His case on His faith in human nature, and this has never failed Him. The obstacles and heartbreaking delays which have hindered the performance of His will have not been due primarily to men's rejection of His teaching, but rather to the ignorance in the Church itself of what His will is and the infidelity which inevitably attends ignorance. Let us show the people what needs to be done, and the usefulness of doing it, and we need not be disturbed as to what the outcome will be.

**A** PART from commending and authorizing the Nation-Wide Campaign the most important work done by the Convention in Detroit was the creation of a Council which will have authoritative control of the Church's business. At last the day has come when an end will be put to individual efforts to maintain that which must have the support of the whole Church. Hereafter the bishop sent to the frontier will know that the whole Church is united to support him. The diocesan bishop who happens to have within his diocese work which would mean mighty force added to the Church's strength if it were developed, will no longer have to eat his heart out because his diocese unaided is unable to support it, for he will know that the whole Church is united to help him carry the burden. The work which the occasion reveals and which should be provided for at once will no longer have to wait until a General Convention meets, but can be taken care of when the need arises. The agencies intrusted with the various departments of the Church's work will no longer be deprived of the strength which co-operation brings, nor will they be compelled as heretofore to seem to bid against one another for the favor of generous people. All the work will be co-ordinated and carried forward under a general policy which will at once make it possible for the people to know what that is they are called upon to maintain, and set the Church free from the dreadful crime of seeming to be a suppliant for alms. On January first the Council will assume



## The Progress of the Kingdom

direction of the Church's affairs. It is a happy augury for the future that in the election of the bishop of Tennessee as president of the Council the Church will have for Her leader a man known and beloved and trusted by everyone. He will enter upon his office with everything on his side to help him adjust the affairs of the Church so that the new machinery will run smoothly and effectively.

**T**HE election of Mr. Lewis B. Franklin to succeed Mr. King as treasurer of the Board and later as treasurer of the Council is cause for gratitude and satisfaction. If Mr. Franklin can see his way to accept this office, for if he does it will be at heavy cost to what men call his own interests, the Church will have the comfortable assurance that in this office She is represented by one who not only brings to it great gifts thoroughly trained, but one who is in every way worthy to represent Her.

**T**HE General Convention definitely strengthened the work of the Church by the election of a bishop for Panama. This Church has never seemed to recognize Her responsibility for Central America, nor has She realized that She has been allowing the Church of England to carry without any aid from the American Church a burden which by every token should be ours alone. From the viewpoint of patriotism it is most important that the American Church should go hand in hand with the American interests which are developing the resources of the republics in Central America, while as fellow Christians it is our bounden duty to send a mission of help to those who with us are laboring to establish free institutions. Towards this a good beginning has been made in providing for our own in the Canal Zone and in the parts adjacent. We may expect real extension of the work as soon as the bishop of Panama and the bishop of British Honduras have had time to study together the problems which they must unite to solve, since neither can carry unaided the heavy burden.

**B**Y the choice of the Reverend Samuel W. Grice to be bishop of Haiti the House of Bishops inaugurated a policy which seems to be wise. The result will be watched with interest. It will be for the great benefit of the Church in Haiti and will strengthen the work in this country if the new bishop is made able to carry with him an adequate staff of helpers of his own race to strengthen and make effective the Church in Haiti. As long as Bishop Holly was physically able the work grew with no helpers from this country. In his old age and since his death, we have barely sustained what he left. It is hoped that if Mr. Grice sees his way to accept this post he will be so generously supported that the large opportunities inviting our labor may be taken advantage of.

**S**TRENGTH was added to the work within our own country by the redistribution of some of the work in what we call our domestic missionary districts. In adding Western Colorado to the jurisdiction of the bishop of Colorado, funds which are much needed for maintaining the work have been released while the change makes it possible to divide the state hereafter in such a way as will give promise of two self-supporting dioceses.

By giving Bishop Thurston the whole of the state of Oklahoma the fruits of the faithful work done by Bishop Brooke will be saved, while the people will be challenged to a united effort to set themselves free from the

## The Progress of the Kingdom

need for help from their brethren. We may confidently expect that Oklahoma will in the near future be of that number who unite to provide men and money for the work at the outposts.

The transfer of the bishop of Western Colorado to Idaho enriches the Church by making available the unusual gifts of Bishop Touret in a diocese where strong foundations have already been laid and which under his leadership should rapidly develop its resources so that it may be set free from the need of further assistance from the general Church.

The general opinion that the Church in the state of Kansas would develop most satisfactorily if it were one diocese was the reason for no bishop being chosen for Salina. The decision to allow this district to remain vacant until the next General Convention was wise, and it is to be hoped that during the three years intervening the work in the state will have been so closely co-ordinated that Salina will desire to be given back to the diocese of Kansas.

**S**OME may be a bit appalled by the sudden apparently large increase of appropriations for domestic missions, but they will not only be reassured but grateful when they note that this is due not to increased obligations laid upon the Church, but to the fact that the Church has at last set Her missionary bishops free from the burden of consuming their time and from the risk of belittling their office while they try to find men and women who will give them some money. In other words the Church has at last authorized the Council to underwrite the needs of the work intrusted to Her missionary bishops, and hereafter these will stand before the Church as free men come to bring news of the progress of the Kingdom and to tell God's people of the blessing wrought through the gifts which their devotion has laid on God's altar.

At the same time that inalienable right of all to devote their gifts to that worker whom they may wish to help, or to the kind of work which makes strongest appeal to them, will not be interfered with. As in the past, everyone will be free in these things. What will happen, and herein is the matter of great importance, is that an end will be put to the waste that has been inevitable when bishops were uncertain of financial support and in consequence were not able to work out a definite policy of development for their dioceses. Moreover the clergy and the people generally will be delivered from all that worked confusion in the old system, when bishops must need depend on what were called "specials". Hereafter people can with confidence set apart such portion of their income as they desire to devote to the Church's work, knowing that no unexpected calls for help will be made on them, and parishes will know that when they are told what part of the common expense they should provide for, they will have the whole case before them, because there will be no additional appeals, the Church having provided in advance for all proper demands.

**O**NE of the most pleasing of all the pictures carried away from General Convention is that of the dear, gentle, kindly and always thoughtful presiding bishop. We are glad to have a special message from him for our readers. (Page 714.) Bishop Tuttle is senior bishop in spite of his youth. To have seen him addressing those children was to live with him for the moment out on the plains in "early days" and to drink of the spring of youth, which he knows so well, at his hands. God bless him!



# THE SANCTUARY OF MISSIONS

## FOR THE KINGDOM OF GOD

O Christ, Thou hast bidden us pray for the coming of Thy Father's kingdom, in which His righteous will shall be done on earth. We have treasured Thy words, but we have forgotten their meaning, and Thy great hope has grown dim in Thy Church. We bless Thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that to-day the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered Nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens. Cast down the throne of Mammon who ever grinds the life of men, and set up Thy throne, O Christ, for Thou didst die that men might live. Show Thy erring children at last the way from the City of Destruction to the City of Love and fulfil the longings of the prophets of humanity. Our Master, once more we make Thy faith our prayer: "Thy kingdom come! Thy will be done on earth!" *Amen.*  
—Walter Rauschenbusch.

## FOR THE UNITED STATES

ALMIGHTY GOD, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of Whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. *Amen.*  
—George Washington.

## FOR THE NATION-WIDE CAMPAIGN

ALMIGHTY and Everlasting God, Who hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world, we humbly beseech Thee to prosper this undertaking of Thy people for the good of Thy Church and for the advancement of Thy Kingdom. Strengthen us, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us Thy manifold gifts of grace. Enlarge our faith, enlighten our understanding, and fill us with a hearty desire to do Thy Will. Especially we beseech Thee to give wisdom to those who are called to lead us, and to all Thy people a ready will to work together with love and zeal. And grant that all that we do may be so ordered by Thy governance that Thy blessing may rest upon our endeavors, to the glory of Thy Holy Name, through Jesus Christ, our Lord. *Amen.*

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## DAVID HUMMEL GREER, D.D.

*Late Bishop of New York*



*Consecrated January 26, 1904  
Died May 19, 1919*

THE Board of Missions places on record its profound sense of loss in the death of the Right Reverend David Hummel Greer, D.D., bishop of New York. His friendship and wisdom, his strong interest in all that concerned the life and work of the Church and of religion; his high thoughts of the mission of the Church in the world, have been to all his brethren a valued blessing and have contributed in no small way to its spiritual progress and development. The religious world is his debtor to an extent which those who were closest associated with him most appreciate. As bishop of the diocese of New York, courageously carrying a heavy burden which was often beyond his physical strength, he gave himself to the furtherance of every good cause in the nation and the world.

Bishop Greer's service on the Board of Missions through an unbroken period of thirty-eight years

was one of such consistent and unflinching devotion that it constitutes in itself a standard of enduring value to the whole Church. In the face of his manifold labors, his punctilious attendance and deep general interest and cooperation in everything that concerned the work of the Board was unremitting, painstaking and characterized by fine consecration. He conceived his duties to the Church's chief missionary agency as of supreme and paramount importance. In discussion and debate upon questions of policy he was ever the champion of a broad, generous, and statesmanlike course. To his clear vision the extension of Christ's Kingdom transcended all else, and here in this Board he revealed to his associates a spirit so winsome and compelling that the primacy of his leadership was readily acknowledged and gladly followed.

It has been of the highest value to have as bishop of New York a large-minded, far-seeing, generous man, whose broad sympathies caused him, like his Master, to have compassion on the multitude. Bishop Greer made for himself a secure place in the record of philanthropy and charity in his generation. A man wise in judgment, of exalted ideals, of generous sympathy, giving tried leadership and very practical help in numberless ways, closely bound in friendship with his fellow-laborers, conspicuously just, and with a spirit of humility and self-forgetfulness which impressed everyone who knew him, his death brings a deep sense of sorrow and of loss. The influence of few men has been so far-reaching and effective. He has taken and he keeps his place as a great servant of Jesus Christ and of His Church. In peace and in the fuller revelation of his Lord's presence in the paradise of God, he rests from his labors and his works do follow him. (Board of Missions, October 6, 1919.)

## JOHN C. SAGE, D.D.

*Late Bishop of Salina*

*Consecrated January 17, 1918*

*Died October 2, 1919*



**T**HE Board of Missions desires to place on record an expression of thankfulness to God for the life and labors of the Right Reverend John C. Sage, D.D., since January, 1918, bishop of the missionary district of Salina, but a devoted worker in the missionary cause of the Church throughout his ministry.

His unusual sagacity and administrative ability in the development of plans for the care of his large and difficult field have been clearly demonstrated. His policies were already steadying and comforting the mind of the Church; and his personal religion made and kept him a true pastor of his people everywhere and at all times.

On Bishop Sage's work, God has placed an imperishable mark which we believe will continue to bless the life of the Church in Kansas for years to come.

To the personal and official household of Bishop Sage, the members of the Board extend their expression of satisfaction for the fair name he has left them; and herewith assure them of their prayers to God that He will grant them a growing consciousness of His nearer presence in this their time of separation and readjustment.

## A MESSAGE FROM BISHOP TUTTLE

**T**HE General Convention is over. It came, it saw, it conquered. To conquer Detroit was a great thing to do. For Detroit is a great town, almost the leader in growth and push and power.

The Convention came and the two Houses organized and got down to business. Almost the first thing the bishops did was to vote for the open door to their House. There was little debate and no excitement. The influence upon the bishops themselves that the opened door has had upon their habits of thinking or their ways of speaking has been, I think, negligible. And the public, admitted, has discovered nothing in the bishops to provoke a smile or a stare.

It was Church Public Opinion operating during the recesses between Conventions that was the power opening the doors.

May we not gauge the General Convention itself in somewhat such way? It is not the activities of the Convention itself that so much count, even though its members be most busy and attentive and industrious. It is the Church Public Opinion shaped by the activities, eating the activities as it were, as the angel bade the prophet eat the book he handed him—it is the eating of the activities and the digesting of the activities and the reconstructed life springing therefrom that make the real count.

The activities help. They are part of the furnished food. But juices and forces and operations of other kinds and from other wheres must be added and mixed for wholesome and best results.

Yet, besides beneficial results, the Convention itself has no little to be put to its credit.

Think of the standards placed in the House of Deputies to notify the members where to sit. There are Montana and Delaware side by side, the largest diocese in area right by almost the smallest. There are Long Island and Oregon, the East and the West, almost locking arms. One could not sit in Arcadia Hall and see those standards without a thrill of pride and a depth of satisfaction that this Church of ours is exactly coterminous in area with the nation, and that there is not a rood of dry earth or a millpond of water over which the dear flag floats in sovereignty, over which also there is not the loving care of this Church and the watchful shepherding of one of its bishops.

Just to read those standards set up in the House of Deputies was a precious object lesson in American patriotism and American Church Unity.

And then, the good temper displayed. Differences, of course, there were. Some persons one day and other persons another day had to put up with sore defeat. But among them all not one Achilles sulked in his tent. And courtesy never blushed red into shame through the whole month. Good sense, good self-control, good forbearance, good harmony ever prevailed.

The fire of eloquence and the inexhaustible courtesy of the South helped. The clearheadedness and the calm poise of New England helped. The alertness and the kindly-natured aggressiveness of the West helped. The vigorous optimism of the Detroit embodiment helped. And devotion to the Blessed Master and to His Church, and reverent obedience to the whisperings within of God the Holy Ghost helped, and more than completed and crowned the help, so that differences never engendered resentments and contentions never injected or ejected the poisonous juices of bitterness and hate.

God be reverently thanked for the good done by the Detroit Convention! May His Holy Spirit inspire us and guide and bless us as we go on to try to make the NATION-WIDE CAMPAIGN and its results to be a grateful expression and a beneficent embodiment of that good done!

# THE CHURCH'S MISSION

AT HOME AND ABROAD :

THE PAST THREE YEARS: THE NEXT THREE YEARS

BEING THE REPORT OF THE

PRESIDENT OF THE BOARD OF MISSIONS TO THE GENERAL  
CONVENTION OF 1919

NO one of us has forgotten that when the last General Convention met, the rest of the world was convulsed by war while America waited, not knowing what would be her lot. Later the nations gave thanks to God because the cause of human liberty had been successfully maintained. Now the mighty task confronts the world of securing the peace which has been gained. Upon governments rests the solemn responsibility of saving society from falling again into the bondage of cupidity and selfishness. Christian people know in advance what the issue will be, since the cause of humanity is the cause of our Lord Jesus Christ; but how long it will be before the end is attained depends on the Church's fidelity, since the same Lord has laid upon His Church the obligation to make all men know the truth in which alone peace can rest.

In a way therefore that is almost peremptory the claims of the Church's Mission demand the time and thought of this Convention. Nor should we adjourn till a way has been found by which the whole strength of the American Church, whether spiritual or material, can be assembled to help solve the problems confronting mankind.

Is it too much to say that the distress of the nations demands that questions concerning the enrichment of the Church's worship, or the greater liberty of Her children, should for the time being be laid aside, in order that the Convention may be undisturbed in its consideration of the appeal from our own land as well as other lands that their darkness be made light? And because this service, the need of which is so pressing, requires the united effort of all working together in cordial agreement, would it not be desirable if any ecclesiastical questions which may arise, and which before they can be satisfactorily adjusted must have long and careful consideration, might wait for the Lambeth Conference which happily meets so soon?

Additional ground for such a course is furnished by the fact that in the last analysis any such question in the American Church concerns the whole Anglican Communion, so that in any case these must go to the Lambeth Conference before final settlement can be reached. Such a course would have this further consideration to commend it. It would help to emphasize the need for a pronouncement by the Lambeth Conference which will satisfy all Anglicans, a thing that must be done before She can provide a basis of agreement

for divided Christendom. And in truth the Catholic Church is facing a dilemma. The whole world has seen the tremendous results which attend the efforts of a multitude which has laid aside its private opinions in response to the inspiration of a great cause. Christian people have not been slow to see in this an illustration of the damage wrought by divisions among them; so that it seems to be true that the Church must find a way to bring Christians together or else She will find Herself confronted presently by the task of repairing the damage done by the zeal of individuals who grew weary of waiting.

The procedure would be unusual, but if in view of the critical time confronting the nation a resolution were adopted in both Houses, laying aside as far as possible the formal programme of the Convention so that you might consider undisturbed ways and means by which the American Church may best serve our country and the nations beyond, the result would be for the blessing of the people. The Church is the living witness of the Resurrection. The people are ready to show their faith by their works. It is for you to lead them.

If this be done and the way made clear for considering the practical questions which press for settlement, the recommendations which the Board of Missions will bring to this Convention, together with those of the other Boards, will provide a well considered order of business, and consideration of these and the legislation necessary to make the results of your deliberations effective, together with the election of bishops which must be held now, would occupy the days which are at your disposal, and your action would bear such fruit in the Church as would mark this Convention as the beginning of a new era in the life of the American Church.

Before anything else it is my duty with all reverence to remind you of those who since your last assembly have been called to serve in the Church Expectant. You will miss their wise counsel, but as you recall these men you will rejoice on account of the heritage they have left the Church in the example they set us by their glad fidelity.

Among the striking events of the past three years there is none more notable than the consecration of the Reverend Shen Tsai-chen as the assistant bishop in Chekiang, in the Province of Chekiang, on October 2, 1918. The memory of the first Bishop Boone is still fresh. As children many of us were told of his word of great faith when in response to the protests of his friends that he was wasting his life, he declared that if he might be permitted only to grease the hinges of the doors that barred the way to China, so that these might open the more readily for the messengers who would follow him, this would be his sufficient reward. Very short is the time between the consecration of these two men. The changes that have been wrought meanwhile are but added witness of the power of the Holy Ghost to make potent the works of God's servants.

The visit of Dr. Wood, the foreign secretary of the Board of Missions, to the East during the past winter marks an important epoch in the Church's work. His going was in response to the request of the bishops in the East who for several years had urged the need for his coming to study with them the many problems arising from the rapid growth of the Church. His visit will be of value to the Church at home also, since it brings to the administration of the Church's affairs that discrimination which only personal knowledge and experience can make possible. The Convention will be interested to hear from Dr. Wood the impressions of his visit, as it will be encouraged by the witness he will bear to the valuable service this Church has been permitted to render to the old civilizations of the East.



I want to refer particularly to the resignation of the treasurer of the Board of Missions, not only to emphasize the debt the Church owes him for service which only consecrated ability is able to render, but that I may express also my sense of personal loss in the retirement of a co-worker who never forgot Whom he served, nor counted any labor as onerous which was done in His Name. Mr. King brought a spirit to the treasurer's office which it is hoped may never be lost.

The Board's report will tell how steady progress has been made by the Church in Her missions whether at home or abroad, in spite of the strain under which all our people have lived since the last Convention. The report of each bishop will afford new proof for those who need proof, that the Church's Head is ever ready to prosper the work that is done in His Name. For the one who reads between the lines of the report there will be evidence also of the growing understanding on the part of our people that the essential work of the Church is to help men everywhere to know our Lord Jesus Christ risen again from the dead; and this evidence will be found, strange to say, in the financial report. This will show that there has been during the three years last past an accumulated deficit, so large indeed that in 1918 the Board found it necessary to suspend its ruling and use undesignated legacies to meet its appropriations. But you will note also the steadiness with which those who understand have in spite of all distractions made offerings for the work our Lord waits to have done. Still better you will observe how the number of those who have steadily increased who comprehend why life has been given us from above. Indeed had it not been for the heavy burden laid on the Board by the rise in exchange, the offerings of the faithful ones would have provided for the work in spite of the heavy burdens which as citizens all were obliged to bear. If the treasurer's report causes any regret it will be that those who overlooked their privilege as members of the Body of Christ were of the company most able to bear the added burden.

The Board will bring to this Convention recommendation with regard to the Interchurch Movement which proposes for itself no less a task than a concerted effort by all Christian people in every community throughout America to establish Christian principles and practice not only in our own land, but in all lands. This movement had its inception in the remarkable work done by the Methodists in preparation for that campaign in which they set all Christians example by their response to the appeal which the whole world is making for help. One after another of the Foreign Boards availed themselves of the information secured in the survey of the world's needs by the Methodist Board of Foreign Missions. Finally, responding to the spirit which had been awakened in our country by the common danger, and which drew all the American people together, the question was raised—why should not all Christians get together and study the facts assembled so that each body may be informed, and in its own way help to meet the situation.

The Board of Missions has had this movement under consideration since it was first proposed and has expressed sympathy with its purpose; but since any participation in it would concern the dioceses in their administration, the Board must wait to know your pleasure before it acts. No ecclesiastical questions seem to be involved. As far as I can see all questions which might cause confusion can with carefulness be adjusted. It is my opinion that for the sake of the Church's own people as well as on account of the help this Church may render our brethren, this Convention would do well to order the Board to cooperate with this movement so far as in the Board's judgment this may seem advisable.

Before referring to the recommendations of the Board, looking to the better administration of the work, it is right that I should report to the Convention that at a meeting of the House of Bishops, held in Chicago on October 17, 1917, there was assigned to me the very delightful duty of visiting the Church in Liberia. Because of the uncertainty of the time and because of the anxious questions confronting the Board, I laid aside with keen reluctance the responsibility imposed upon me by the General Convention, but I did not feel at liberty to disregard the mandate of the bishops, and thanks to the devotion of Dr. Wood and the other officers of the Board, the work suffered no loss by my absence. Archdeacon Schofield was chosen to go with me, not only because of his interest in Liberia, but on account of his long business training before he was made a priest. The report of that commission has been presented to the presiding bishop and the Board of Missions. Lack of time prevents my telling again of the remarkable discoveries we made, or how we became aware that the American Church had no idea of the value of the service She has rendered to that interesting republic. It must suffice to state that everything was better than any of us knew. Our report in every detail was such as might well cause this Church to rejoice and give thanks to God. Of His kindness He has permitted the American Church to build up in Liberia a national Church, though it is true that She must still look to us for material aid and for help in solving Her problems. In the choice of a bishop for that Church, which must be done by this Convention, the guidance of the Holy Ghost may well be sought that a man be chosen whose ambition shall be to help Liberians attain their aspiration, and who will have the strength to resist the temptation to impose upon that Church foreign domination.

The Board of Missions will bring to this Convention a recommendation that the Board be strengthened by the addition to its membership of eight women, one chosen from each province; their names to be suggested by the representatives of the Woman's Auxiliary to the Board assembled in their triennial meeting. This action of the Board has been taken after consultation with the women of the Church and after careful consideration. It requires no argument to show the wisdom of this recommendation, or that its adoption will make for the work's advantage. The Church's experience makes evident the loss resulting from the separation of the women from their natural relation to the work intrusted to the whole Body of Christ, while the illustration afforded by the nation's history during the years just past is abundant proof of the added vigor and effectiveness of administration which may be expected from the counsel of wise women in the practical affairs of the Church.

Bare mention can be made of the policy which the Board of Missions, in collaboration with the other Boards, has adopted with regard to serving the Church children and Her young people assembled in the schools and colleges of our land. As the Church's work has taken hold upon the minds and hearts of our people, it has become increasingly evident how great is the waste which results from failing to care for the children and from the neglect to inform those entering upon life concerning the Church's need of their service. Now it seems that a rational means for putting an end to this waste has been evolved in the New Junior Plan and the National Student Council. These will be brought to your consideration by the General Board of Religious Education. They have both been thoroughly tested and promise practical results. Both should have your cordial approval and sympathetic support.

As long ago as the Convention of 1913 I reminded the General Convention that the crux of the problem confronting the American Church lay in Her domestic work, and that She must suffer loss until this is unified and carried on under a common policy agreed upon by the bishops and the Board of Mis-

sions. This Convention will be pleased to learn that what was then recommended has become an accomplished fact. The domestic missionary bishops, after careful study of the whole problem, have agreed upon a common policy which has commended itself to the Board of Missions, so that hereafter the whole work of Church extension in the domestic missionary districts will be dealt with as a unit and the bishops and the Board of Missions will be partners in a common undertaking. There can be no question as to the beneficial result of this, not only as increasing the Church's effectiveness, but as ministering to Her added strength and dignity. The value of this agreement is already manifest since to it is due in large measure the possibility of the comprehensive survey of the Church's work which will be submitted to you when report is made of the NATION-WIDE CAMPAIGN.

The Church is coming to understand with increasing clearness that the departments of Her work cannot be segregated, but that each department depends on all the rest for strength and effectiveness. While She seems to understand as never before that the fundamental duty of the Body of Christ is to show Him risen again from the dead to all whom He has redeemed, She seems also to realize more definitely that the reason for Her own development and the necessity for Her own spiritual health are first of all that She may be able to bring the Truth and the Sacraments to those who have not received them. She is beginning to understand that education separated from the purpose to which men have been consecrated by their Redeemer may be a curse and not a benefit; that improvement of social conditions when sought for only as good in itself may make for human deterioration and not for growth. In a word, we are beginning to learn that if the Church is to meet the primary obligation laid upon Her, everything that concerns Her life and development must be considered and cared for together.

At the same time the Church's work for its best administration must be considered in separate classes—that which is diocesan and that which is general, corresponding to the political distinctions of state and federal, the first describing the work that is self-supporting, the last including all that work which must be done to safeguard the interests of the whole Church, but which must depend on the united effort of all concerned for its support.

So far as the diocesan work is concerned, the Church's method is good. Here there is only need that all should comprehend that neither a diocese nor a parish may live for itself any more than may an individual. With regard to the general work, the Church has never had a policy, with the dire consequences which we all know about without telling. There has never been any agency which could with the authority of the Church call man or diocese to the task which the Church ordered to be done. This amazing lack was brought into clear light by the exigency which war laid upon us. Something had to be done, and the only alternative was that the presiding bishop should assume the authority and do that which the common sense of the Church demanded. We all applauded and thanked God that the Church had servants who were competent to meet such an emergency and to do so admirably the work undertaken, but it stands to reason that the Church should remove the need for such procedure. Indeed if the Church seriously contemplates assuming the burden which the new world has called on Her to carry, She must begin by perfecting Her organization and appoint men who shall not only have the care of the work which the General Convention decides must be done, but who shall have the authority given them by the Convention to see that it is carried out. To meet this necessity the two Boards, with the Commission on Social Service, have prepared a canon which these agree will put an end to the difficulty. That canon will be submitted to this Convention for approval and adoption. The

form which it shall finally take may well be left to the Convention's wisdom and experience. It is for the principle that I would plead with all earnestness, convinced as I am that the American Church can never do worthily what She is capable of doing until She has an executive head.

In order to remove from the consideration of this canon the least cause of embarrassment, it is my desire that the Convention shall deal with it as though my own term of office had expired. The canon should be adopted NOW, and I shall regard it as high privilege if for the better administration of the Church's work I might prove my desire to serve by surrendering the office which in my judgment is the highest honor that can be conferred by the Church on one of Her servants.

While the world was involved in war the Board deliberately refrained from embarking on new enterprises and from calling upon the people for increased gifts, but ever since the upheaval in Europe, the Board of Missions has realized that with the coming of peace the Church for Her own honor's sake would be required to leave off from the comfortable methods of the past and throw Her whole strength into the work She was sent to do. Conscious of its obligation to advise the Convention as to what should be done to meet the exigency—and knowing that this could not be met unless all the agencies of the Church were brought together and Her whole task studied at the same time—the Board of Missions, with the co-operation of the other Boards and of the diocesan authorities, has made a careful study of the whole situation, so that the Church may know what ought to be done, and what it will cost. This work has been under the direction of the Reverend Dr. Patton, whom the Board called to this work because ten years' experience in the same kind of work had proved his fitness. To his self-forgetting devotion and that of the men and women who have served with him not only in the central office, but in the diocesan committees throughout the Church, is due the survey which will be laid before you for your information and as a basis for your action. In accordance with the requirements of the canon, the Board of Missions will present a budget showing the obligations which it must meet during the next three years. In addition it will recommend to the Convention that the Church be called to meet those larger demands of Her work which are revealed in this survey, in order that She may worthily assume Her share of the task in which all good men will have part.

The General Board of Religious Education and the Commission on Social Service will bring like recommendations with regard to the work the General Convention has intrusted to them. It remains for the wisdom of this Convention to decide what shall be done. You will be interested to know that the mind of the Church throughout the country is cordially in favor of what is recommended. The people are waiting to proceed at once to carry out your behests. Four thousand men and women, who have been carefully chosen and instructed concerning the Church's work and obligations, stand ready to lay aside their own affairs that they may go into every parish and mission throughout the land and tell the people what that is which our Lord requires of them. It is not worth while to tell this assembly that the Church is abundantly able to provide the people and the means necessary for the work. It is for you to show your faith in the Church by calling the people to a task that is worthy of them.

The best interests of the Church demand that by unanimous vote and with entire self-consecration you should authorize and commend the projected Campaign. The Church is looking to you to be led as She never has done since I have known anything of Her mind. She stands ready to respond to any call for service which is courageous and comprehensive. She will Herself be amazed when She discovers through this Campaign how great are Her resources.



BISHOPS OF THE EASTERN ORTHODOX CHURCHES IN OPENING PROCESSION

## THE MISSIONARY STORY OF THE GENERAL CONVENTION

**T**HE General Convention which brings together every three years a great gathering of the bishops and other clergy and the laymen of our Church, has just been held. As it is impossible for more than a fraction of our readers to attend this meeting in person, we have endeavored in this Convention Number of "The Spirit of Missions" to put before them as vividly as possible, by word and picture, the Convention's missionary activities.

For the first time in its history General Convention met in the beautiful city of Detroit. To Bishop Williams and his staff of co-workers, including many of the leading citizens, the thanks of the Church are due for many months of untiring effort in preparation.

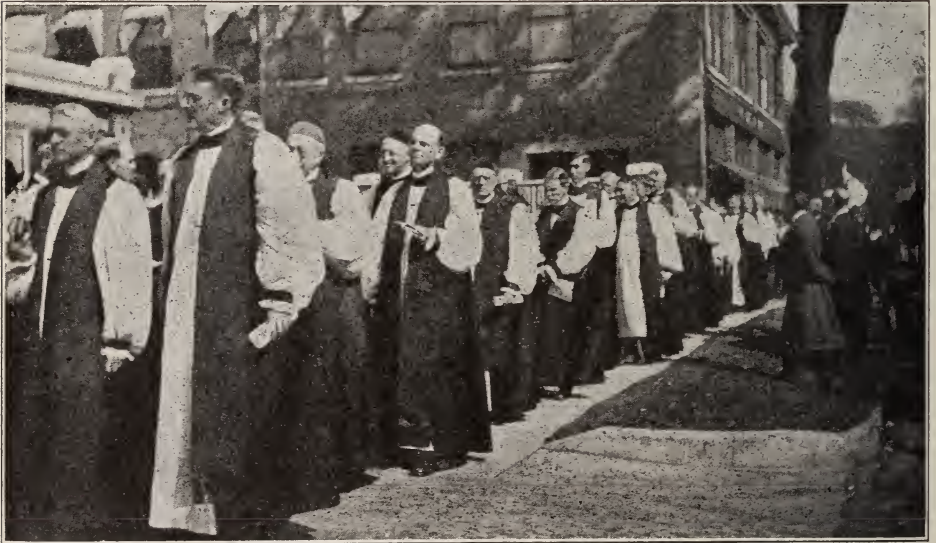
### THE OPENING SERVICES

**T**HE convention began as always with a corporate communion for the members of both Houses. This was held in Saint Paul's Cathedral at half-past seven on October eighth. The presiding bishop was the celebrant, assisted by the five senior bishops of the Church in active service—Whitehead of Pittsburgh, Weed of Florida, Talbot of Bethlehem, Vincent of Southern Ohio and Leonard of Ohio, besides Bishop Gailor of Tennessee, and the bishop of the diocese. The great church was filled with men and the service though simple was dignified and impressive.



PROCESSION OF AMERICAN BISHOPS AT OPENING SERVICE

It was a glorious day of autumn sunshine as the crowds poured into Arcadia Hall for the opening service of thanksgiving and intercession at half-past ten. Arcadia Hall does not lend itself readily to ecclesiastical decorations and wisely no attempt at such had been made beyond draping the Church flag beside the Stars and Stripes over the platform. The hall, which accommodates about four thousand, was full as the long procession



ANOTHER VIEW OF SAME PROCESSION



STILL ANOTHER VIEW OF SAME PROCESSION

entered by the front door and marched slowly down the middle aisle, the combined vested choirs of Detroit, numbering some hundred and fifty men and boys, singing "We march, we march, to victory". The bishops of our Church, in the order of their consecration, followed. Among the fourteen who were first in line, having been consecrated since last General Convention, were Bishops Demby and Delany, the first American bishops of their race. Toward the close of the procession came the visiting bishops, the Anglican Communion being represented by Bishop Stringer of the Yukon. Seven dignitaries of Eastern Churches were in the line, the Metropolitan of the Russian Church, the Russian Archbishop of North America, the Archbishops of the Syrian and Greek Catholic Churches and Bishops of the Churches of Armenia and Syria. These had all signified their desire to be present. Their gorgeous robes arrested the eye and the significance of their presence to those who have Church unity at heart was profound. When all had reached the platform the whole congregation joined in the *Te Deum* in praise and thanksgiving to God for His unspeakable goodness for having brought us victoriously through the horrors of the Great War.

The sermon by Bishop Brent was heard with the most profound attention. It was a powerful call to the Church to face its duty in dealing with the problems of the prevalent social, political and industrial unrest, closing with a pathetic appeal in the name of those who have made the supreme sacrifice, that the ideal for which they died may be kept in mind until the goal is won.

Throughout the opening service the note of thanksgiving for the restoration of peace and of remembrance for those who had made the supreme sacrifice for their country, was dominant. At the close of the sermon the singing of the beautiful hymn which will be found on the next page brought tears to many eyes.

# THE SUPREME SACRIFICE

WORDS BY

JOHN S. ARKWRIGHT.

To be sung slowly and in strict time

MUSIC BY

THE REVEREND G. HARRIS, D.D.

The first system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is two flats (B-flat and E-flat), and the time signature is 4/2. The music begins with a 4-measure rest on both staves. The melody in the treble clef starts with a half note G4, followed by a dotted half note A4, and then a half note B4. The bass line starts with a half note G3, followed by a dotted half note A3, and then a half note B3. The system concludes with a double bar line.

The second system of musical notation continues the piece. The treble clef melody has a half note G4, a dotted half note A4, and a half note B4. The bass line has a half note G3, a dotted half note A3, and a half note B3. The system concludes with a double bar line.

The third system of musical notation continues the piece. The treble clef melody has a half note G4, a dotted half note A4, and a half note B4. The bass line has a half note G3, a dotted half note A3, and a half note B3. The system concludes with a double bar line.

The fourth system of musical notation continues the piece. The treble clef melody has a half note G4, a dotted half note A4, and a half note B4. The bass line has a half note G3, a dotted half note A3, and a half note B3. The system concludes with a double bar line. The word "legato" is written above the treble staff, and "poco rit" is written below the bass staff.



## THE SUPREME SACRIFICE



*O valiant Hearts, who to your glory came  
Through dust of conflict and through battle-flame;  
Tranquil you lie, your knightly virtue proved,  
Your memory hallowed in the Land you loved.*

*Proudly you gathered, rank on rank to war,  
As who had heard God's message from afar;  
All you had hoped for, all you had, you gave  
To save mankind—yourselves you scorned to save.*

*Splendid you passed, the great surrender made,  
Into the light that nevermore shall fade;  
Deep your contentment in that blest abode,  
Who wait the last clear trumpet-call of God.*

*Long years ago, as earth lay dark and still,  
Rose a loud cry upon a lonely hill,  
While in the frailty of our human clay,  
Christ, our Redeemer, passed the self-same way.*

*Still stands His Cross from that dread hour to this  
Like some bright star above the dark abyss;  
Still, through the veil, the Victor's pitying eyes  
Look down to bless our lesser Calvaries.*

*These were His servants, in His steps they trod  
Following through death the martyr'd Son of God:  
Victor He rose; victorious too shall rise  
They who have drunk His cup of sacrifice.*

*O risen Lord, O Shepherd of our Dead,  
Whose Cross has bought them and Whose Staff has led—  
In glorious hope their proud and sorrowing Land  
Commits her Children to Thy gracious hand.*

*Amen.*



## THE CONVENTION BEGINS ITS BUSINESS

**A**T three o'clock the two Houses organized for business, the House of Bishops in the parish house of Saint Paul's Cathedral and the House of Deputies in Arcadia Hall. Bishop Gailor was reelected as chairman of the House of Bishops and Dr. Mann was reelected to the chair in the House of Deputies. Dr. Anstice, in accepting his reelection as secretary of the House of Deputies said that only three members were still in the House who had been there when he first took his place as assistant secretary forty-two years ago—the Reverend Doctors Battershall and Leffingwell and the Honorable L. Bradford Prince.

When Dr. Mann rose to address the House of Deputies he was greeted with prolonged applause. He spoke in part as follows:

"This is no ordinary convention of this great Church. We meet in a critical time not only in the history of this country but in the life of the



world. It is not a year since the armistice closed the greatest war in history, a war in which two great irreconcilable principles of human life and government were striving for mastery—the principle of autocracy against the principle of democracy. Our country, though somewhat belated, cast in her lot with the free peoples of the earth and played an honorable, and we have come to see a decisive part, in that war. And in that war this communion had its honorable share. I am not thinking primarily of the fact that the gallant commander of the A. E. F. is a confirmed member of this Church, nor am I thinking chiefly of the fact that the man chosen to be in charge of all the religious work is a great and honored bishop of this Church—no, I am thinking of the part that the great body of the Church played. I am thinking of the War Commission and the ready response to it which was made everywhere. I am thinking of the clergymen who gave up responsible positions in order to become chaplains. I am thinking of the boys themselves—what rector does not think of the stars on his service flag, some of them of gold? I am thinking



#### FAMILIAR FRIENDS

*President Mann of the House of Deputies      Bishop Bursleson of South Dakota and his  
Good naturedly posed for a picture      brothers John and Allan*

too of the daughters of the Church, of the weeks and months of daily service they gave. Yes, we have our defects, my friends; it is well to remind ourselves of them, but one thing this war has made plain afresh and that is that never in the great crises of affairs, never at a moment when the country calls, have the sons and daughters of this Episcopal Church ever proved to be anything but loyal and devoted citizens!

“Now we face the not less grave and the far more complicated issue of which we heard in the great sermon we listened to this morning. Not, it seems to me, since the days of the Civil War has a convention of this Church met under conditions which may be fairly called analogous to those which confront us to-day.

“There are many important questions before the House. The report of the **Nation-Wide Campaign** seems to me of primary importance. It is an effort to lift all of us out of our comparative isolation in parish and diocese, to give us a consciousness of the national life of the Church and so make us conscious of Her responsibilities to the Nation. Nothing it seems to me can be of more importance than serious, thoughtful, deliberate consideration on the part of this Convention of the report of that **Nation-Wide Campaign** committee.”

Only routine business was transacted at this first session, but before the House rose a resolution of sympathy with President Wilson in his illness was adopted by a rising vote.

In the evening Bishop and Mrs. Williams at their home gave a reception to the visiting bishops and those accompanying them.



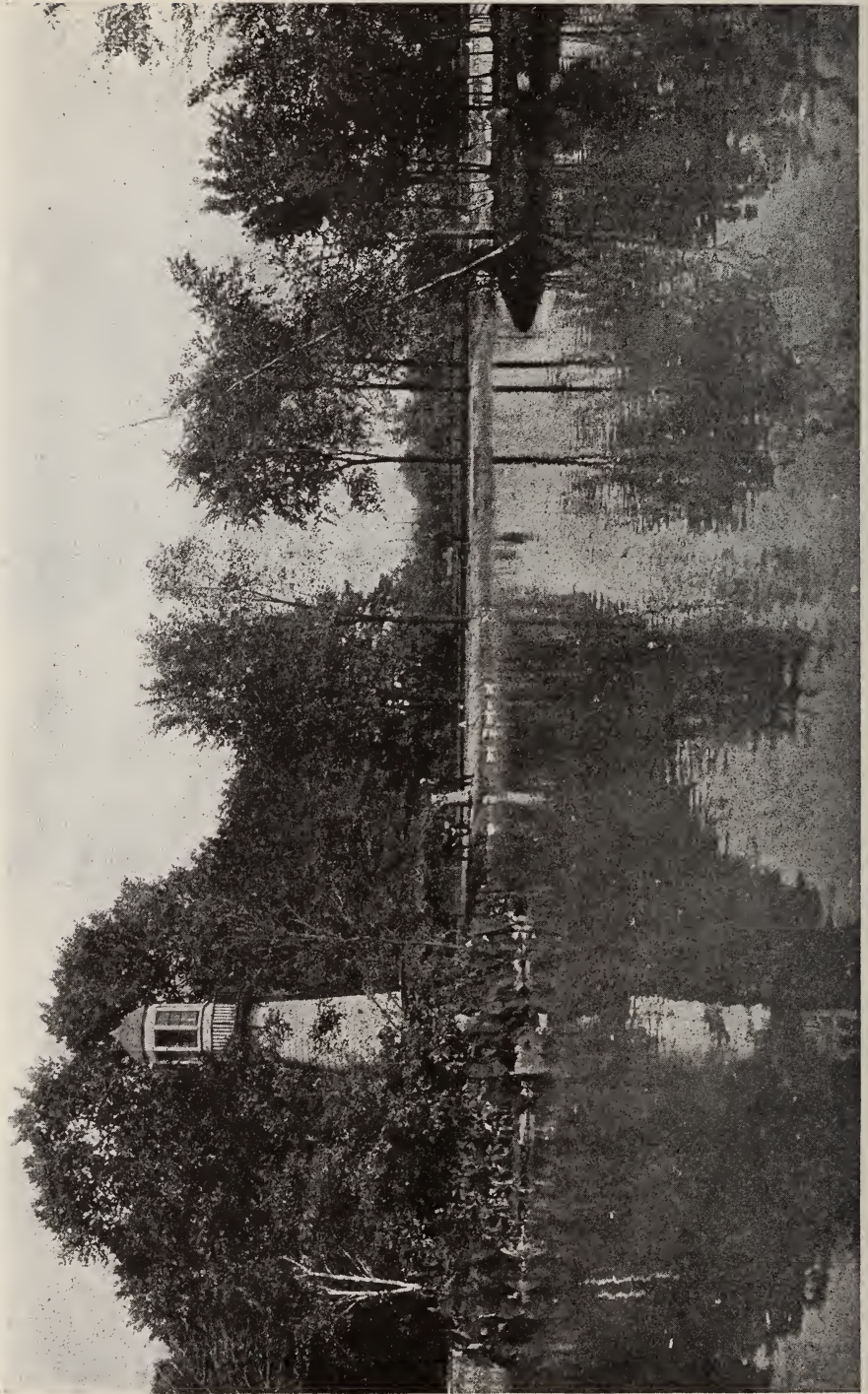
SAINT PAUL'S CATHEDRAL, DETROIT, FROM THE NORTH  
*Where the United Offering of 1919 was presented*

## THE UNITED OFFERING

**T**HE second day of the convention, October ninth, was the great day of the Woman's Auxiliary. In spite of heavy rain and wind, over one thousand women took part in the service of Holy Communion at the cathedral in the early morning and laid their gifts on the altar.

At three o'clock at a mass meeting in the Light Guard Armory the amount of the United Offering was made known—\$465,495.16!—an offering which, as Bishop Williams said "is in itself a sacrament 'the outward and visible sign of an inward and spiritual grace', the sacrament of your prayers and your labors for the three years just passed". Bishop Williams presided over the meeting in his happiest vein. In a few affectionate words he introduced the first speaker, the venerable presiding bishop.

**Bishop Tuttle** said that it was difficult at such a time of deep feeling to gather together in the brain the thoughts and send them forth with the voice. He traced the work of women in the Church from Calvary and the Resurrection morn down to the present day. The Woman's Auxiliary had its beginning just at the time Bishop Tuttle was consecrated. "I am a twin brother of the Woman's Auxiliary! Whatever name you give it, whether it consists of an immense multitude of women or of a few lonely workers in an isolated parish, may God bless the Woman's Auxiliary and may it continue to flourish!"



PALMER PARK—ONE OF DETROIT'S MANY ATTRACTIVE SPOTS

## The United Offering

**Bishop Wise** made a plea for the child. "Four million of them have in this Christian, civilized America been exploited by American commerce and industry. Unless the Episcopal Church will speak to the nation with its national voice, that crime may continue. But if 1,150,000 of our Communion, combined with the other Christian forces of this land, will speak with a national voice, that crime against Christian civilization must cease." He deplored the lack of Christian education and told a story of a small girl of eight who when asked for a composition on what she intended to be when she grew up, wrote, "I am going to be a teacher, and if I don't know enough for that I will be a Sunday-school teacher!" He traced the child through its development to young manhood. "We put our boys and girls into universities and then the Church deserts them and leaves them to flounder along. We let our splendid schools like Racine die for lack of help. If the American army had gone overseas with the business methods of the Episcopal Church, the Hun would have been hammering at New York by this time. It is one part of the work of the Woman's Auxiliary to create the consciousness of the need for Christian education. To my mind the salvation of the nation and the future of the state lie in the American home."

**Bishop Kinsolving** spoke of the work of women in the home. Women had been commissioned to go forth and preach the Gospel through their personality. We need seven hundred recruits for the ministry. How can we get them? "Mothers of America, some of whom sent forth your sons, even before the Flag called, to battle for the right, you must show that Christ's service is the highest to which man can be called. The need is a challenge to which you must respond."

**Dr. John W. Wood**, foreign secretary of the Board of Missions, whom Bishop Williams introduced as "a mild-mannered man who always gets what he wants!" spoke especially of the results of the work of the Woman's Auxiliary which he had seen in his trip to the Far East. He said it was worth while going away from home to fellowship with the men and women it was his privilege to meet, and it was worth coming back, feeling still the grip of that wonderful East upon one, to greet such an assemblage of Churchwomen. "If our friends in distant fields, if our people in lonely places, could look into your faces as I do, if they could realize that your power is behind them, how much less difficult their life might be. I want you to see just three of the things you have done. It was my great privilege to meet everyone of the eighty-five women in those eastern lands who are supported by your United Offering, who were in the field at the time of my visit. I saw their work and fellowshipped with them and now it is my privilege to interpret to you what you are doing for them. There is just one thing I want to say. I tried to be just as decent to those good women as I could, but what they need every now and then is not the visit of a man secretary from the Board of Missions, but what you made possible ten years ago when Miss Emery went around the world, and I wrote to Miss Lindley that she ought to go out to the East to help those women.

"Within forty-eight hours after I landed in Japan I was in that building in the town of Sendai erected through the United Offering of 1910, when you set aside \$10,000 in order that there might be a training school for the education of Japanese women who could go into the homes of their

## The United Offering

sisters and interpret the meaning of Christian life and discipleship. . . . You have made possible the training of women who go into the Japanese homes and tell of the liberty that Christ has brought to women.

"On my way back I came through a city where one of your women has done such work that she is spoken of everywhere as Our Lady of Goodness—an American woman living alone in a community of 50,000 Japanese and known among them as "Our Lady of Goodness!" . . .

"I went across the China Sea and I saw in that great but unhappily disjointed republic of the Orient every evidence of your splendid devotion. I saw that hospital away up in the heart of the country, whose completion is now assured through the gifts that were reported here yesterday—the Church General Hospital at Wuchang. All praise to the women who have made it possible for the children and women whom I saw crowding into the dispensary on the woman's side to have the tender care of the American doctor and nurses. Then you go on outside for half a mile and you find another building, Saint Hilda's School, with its 230 girls, ranging in age from eight or ten to nineteen or twenty, who are having the only chance that will ever come to them for Christian nurture, which you gave them because you did so much to build that school and to send them Deaconess Scott and the other helpers in that work. But they badly need a chapel. I have an idea that the Woman's Auxiliary will see to it that their beautiful work for the school is crowned by the gift of a chapel.

"I went down to the Philippine Islands and I found that there too your gifts had gone. One day I rode on a narrow trail on a precipice which overhung the Bontoc river for about four miles, and then I climbed what seemed to me four miles in the air and at the top was a little house with two rooms in it. There was living a young woman from this city, all alone, Deaconess Routledge. Her little mission house is high above the town and looks down on the thatched roofs of the Igorot village. Here she lives alone, the kind friend, the generous helper of these primitive people who are just being coaxed out of their suspicion and their paganism into some knowledge of what Christian living means. I wish you could have seen the motley crowd that gathered in the morning at the celebration of the Holy Communion. There they were, these primitive children, won by the love and devotion of a Godly gentlewoman."

**United Offering.** After Dr. Wood's address came the thrilling moment when the result of three years' work and self-denial was to be made known. The treasurer, Mr. George Gordon King, and the assistant treasurer, Mr. Charles A. Tompkins, carried to the front of the platform a large easel covered with the Stars and Stripes. Before uncovering it Mr. King said, "I want you first to look at our new assistant treasurer. Isn't he comfortable-looking? He is the greatest comfort to me and he wants to help you. I ask you to be good to him and he will do everything he can for you." Then with elaborate ceremonial the coverings were withdrawn and the amount—\$464,721.16—displayed in large figures! Mr. King added that \$774 had been received since the morning, making a total of \$465,495.16. He also announced that four lives had been offered, two from East Carolina, one from North Carolina and one from Louisiana. The audience spontaneously rose and sang the Doxology as Mr. King finished his announcement.\*

\* It is understood that any additional offerings will be included and reported at the end of this fiscal year.





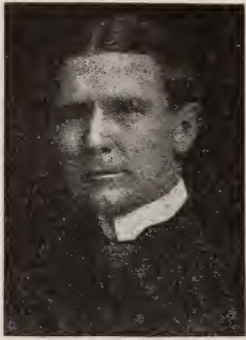
#### MORE FAMILIAR FRIENDS

*Mr. Charles A. Tompkins, assistant treasurer of the Board of Missions, lay delegate from Rhode Island, whom Mr. King introduced to the Woman's Auxiliary*

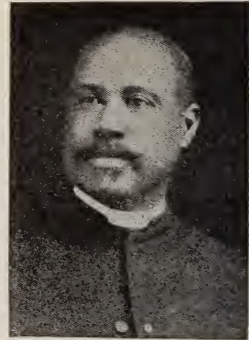
*Mr. George C. Thomas, lay delegate from Maryland and most active in the work of the NATION-WIDE CAMPAIGN, and Dr. Robert W. Patton*

Bishop Lloyd. I will take upon myself the privilege of thanking the women of this Church on behalf of the Board of Missions for the immense relief that you have given, and I would also give you the thanks that the women in darkness would express, if they could, in that you have made it possible for the Light to shine upon them. You have done a great thing, but the penalty of success is to have new and greater burdens to bear. It is a challenge to you, not the end of an undertaking. An army of Church men and women will soon be going up and down in this land. I suppose everyone of you will ring true in that campaign. Good people, isn't God bringing us up to a high pinnacle where we may look up and be inspired with courage and then go back into our closets and pray God to have pity upon our pitifulness? It isn't because you do anything, it isn't because you give anything, that you accomplish great things. It is because you yourselves, so far as you are able, put into practical life the words "Here we offer ourselves, a living sacrifice" in which we put ourselves in our Master's hands to be used for the thing He wants accomplished.

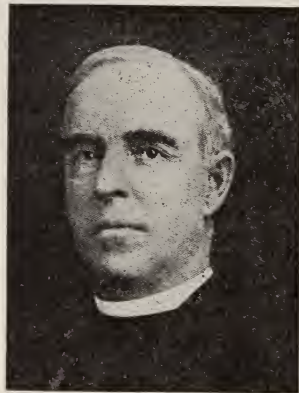
The benediction by Bishop Tuttle brought a memorable service to a close.



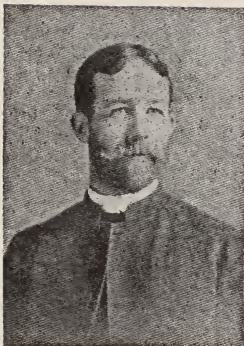
*Bishop Thurston  
Oklahoma*



*Bishop Delany  
North Carolina*



*Bishop Woodcock, Chairman  
Kentucky*



*Bishop Huntington  
Anking*



*Reverend G. W. Davenport  
Seaman's Church Institute*



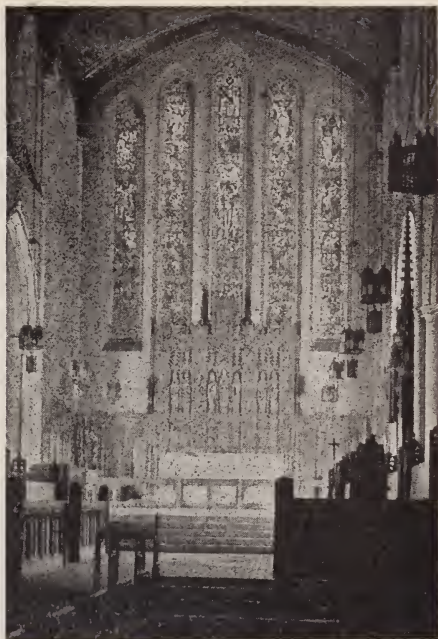
*Bishop Aves  
Mexico*

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SPEAKERS AT MASS MEETING, SAINT JOHN'S CHURCH, OCTOBER TWELFTH



SAINT PAUL'S CATHEDRAL, DETROIT  
*Nave from the East*



*Choir and Chancel*

## THE FIRST MISSIONARY MASS MEETING

ON the first Sunday of the convention (October twelfth) the noble cathedral of Saint Paul was consecrated by Bishop Williams assisted by Dean Edwards and Canon Marquis. The sermon was preached by Bishop Lawrence. The building, a fine example of Gothic architecture, was designed by Ralph Adams Cram.

During the day many of the missionary bishops were heard in the pulpits of Detroit. A special meeting in the interests of Saint Paul's Normal School for Negroes, at Lawrenceville, Virginia, was held in Christ Church. In Saint John's Church there was a missionary mass meeting in which the needs of various phases of the Church's work at home and abroad were set forth by Bishops Thurston of Oklahoma, Delany—Negro suffragan of North Carolina—Huntington of Anking, and Aves of Mexico, and the Reverend G. W. Davenport, representing the Seaman's Church Institute. In Arcadia Hall there was a mass meeting for children presided over by Bishop Tuttle who gave one of his characteristic talks to "his boys and girls", telling them how more than fifty years ago when he first went out to his immense field of Montana, Idaho and Utah, the stage coaches—the only means of travel—used to stop for meals but never for sleep, and how he used to travel for five and six days at a stretch without any rest but what could be procured by curling up in a corner of the coach. There was not a single minister of the Church in all that vast territory. He

## The First Missionary Mass Meeting

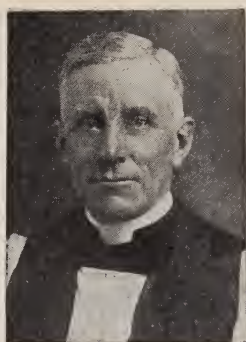
spoke of the changes God's marvellous providence had allowed him to see. He told them to hold up three fingers to represent the three great organizations in the world which would help them to live aright—the first finger meant the family, the second the nation, the third the Church. He asked for their loyalty and obedience to all three so that the words of the hymn they had just sung might come true, "Like a mighty army moves the Church of God". A clever illustrated talk by the Reverend Phillips E. Osgood brought the meeting to a close.

In the evening Arcadia Hall was filled to the doors by those who wanted to hear about the **Nation-Wide Campaign**. The singing was led by a large vested choir and the president of the Board of Missions, Bishop Lloyd, presided. The speakers were Bishop Anderson of Chicago and Mr. Lewis B. Franklin of New York. The eloquent addresses of these men made a profound impression on those who were privileged to hear them. We regret that space will not allow us to print them in full.

**Bishop Lloyd.** Not many years ago it was altogether common to hear it said by people that they had forgotten the ideals which led their fathers and were ready to sit down in content, forgetting. Then contrary to the belief and expectation of any man and to the honor of civilization, the nations suddenly discovered that these ideals were in jeopardy and mankind was in danger of falling back into the darkness of slavery, and with one accord—who can think of it without being thrilled?—from every corner of this land in answer to the summons when the time came, men and women and children alike proved themselves worthy of the Father. As our fathers counted all as lost if they might not have their liberty, so their sons and our brethren assembled from all over the world to help hold up that which they established and to which they gave themselves without stint. With the guarantee of human liberty came that chaos which must follow war, which has always followed war, and all the nations stand stunned before the horror which they endured.

Perhaps as never since He went back to His glory are the nations being asked that question: "What will you do with Jesus who is called Christ?" That question can no longer be ignored. However much men may have thought they were separated from it now, it comes right in their face—what will be done with Jesus? And all Christian people everywhere in the world know in their hearts what the answer must be because each one knows that as only by the Spirit of God may a man be free, so only by the same Spirit can the nations be lifted out of the chaos in which they find themselves. . . . How will we bring men to Jesus? I believe that as the nation rose as one man when it became manifest that liberty was in jeopardy, so now I believe God's Church is ready to minister to the people on His behalf. The time has come when as leaven, we must leaven the lump.

But, good people, we cannot do this by standing apart. It is useless for me to stand here and tell you that the Church is ready. Has there ever been a time since the days when our fathers began to dream of the Republic—has there ever been a day when the Church did not answer with all that She had the call that Her Master sent? And She will do it now. And because of faith in the Church and because of the conviction that the people stand ready, this thing has been done on your behalf. All your resources have been tabulated. All the needs for the work have been



Harris & Ewing

SPEAKERS AT MASS MEETING, ARCADIA HALL, OCTOBER TWELFTH  
*Bishop Anderson*      *Bishop Lloyd, Chairman*      *Mr. Lewis B. Franklin*

tabulated. The army of workers that are needed has been tabulated. The end to be won has been written down, and you will be called on to do it. You will be told now just what this undertaking is that is called the **Nation-Wide Campaign**. He will be followed by one who is proved competent because he led the people in making the Liberty Loans. I am here to bid you meet them, but before I sit down as your fellow servant, may I ask you to pray God that as you listen, you will listen not from the standpoint of somebody who is going to do something for somebody else, but as faithful servants who hold themselves ready to say "Here am I Lord" to your Master when He calls you. Not what you give but what you are. Not that you are, but that you believe. Not that you are willing to help, but that you are consecrated to that which you are showed in the Resurrection of Jesus Christ. I bid you listen that you may know, and each man and woman go back to his place to do that to which God has called him.

**Bishop Anderson.** Let me begin by furnishing my credentials, for the question has doubtless arisen in your minds as to how it happens that I should be chosen to address this meeting. I will tell you. It was away back in the Richmond convention of 1907 that I introduced a resolution into the General Convention requesting the Board of Missions to make a survey of the whole Church for the purpose of relating Her resources to Her needs and responsibilities. Nothing came of it. Later on, when I was a member of the Board, I succeeded in persuading the Board to sit as a committee of the whole to review the conditions in the whole world before going into executive session. In both cases I was looked on, I think, as being rather a nuisance. Now the **Nation-Wide Campaign** is doing the very same thing on a scale so magnificent as to capture the imagination. I think therefore that in asking me to speak to-night the Board is trying to make reparation.

The **Nation-Wide Campaign** commands my absolute admiration and my unbounded enthusiasm. There is only one word in the whole programme that I somewhat dislike and that I suppose is indispensable. It is the word "Campaign" itself, for it might possibly imply some spasmodic

## • The First Missionary Mass Meeting

effort, or it might mean a brilliant dash towards victory to be followed by reaction. Now that is not the meaning of the word as it is used by us. This Campaign does indeed have a time when a certain part of the programme comes to a termination, but the terminating of that part of the programme is the inaugurating of a new era in the Episcopal Church, and if I for one did not believe that this Campaign is going to inaugurate a new and better era I should not be standing on this platform tonight.

The Campaign means to me four things: It means the unification of the Church from one end of the land to the other. It is a campaign of education to consolidate and unify the Church. It is a campaign to gather up our more or less heterogeneous and unrelated parts and bring them back into homogeneity. And, my brethren, even if it only squint that way not even the most eloquent archangel in heaven could depict its beauty!

The Campaign begins with a survey of the resources of the Church from one end of the world to the other, its men and women, its churches, rectories, schools, hospitals, benevolent and charitable institutions. This puts the entire work of the Church before every man and woman and child as a single unit. And then we are going to put the entire programme before every child of the Church and we are not going to ask the silly little question, "How much are you going to give towards this school or that parish house?" but "Are you going to give a daughter or a son or money not to this or that little thing but to the entire programme of the Church in which your own little need is included?" It is the most worth while thing I have ever seen attempted in the Church.

Among other things the survey calls for answers to the question, "What programmes are you carrying out in your parish?" If I were Irish I would say that at that point the survey discovered many powerful weaknesses! It is at that point that the Campaign has done incalculable service. There are parishes and dioceses in the Church which could not articulate their programme, that could not exactly say what they were here for or what they were trying to do! Now a parish or a diocese or a priest without a programme is like a sailing vessel without a sail—it never gets anywhere. The Campaign is driving us back to first principles. What is a parish, a Sunday-school, a vestry, for? A young boy in my own parish in writing an essay said that "a vestry is a body of men who meet once a month to spend the money that was raised by the women!" What is a parish? I have never been able to get a satisfactory answer to that question. My definition would be:

**A parish is a constituent part of the whole Church working in harmony with and under the direction of the whole Church in discharging the responsibilities which Christ has placed upon the whole Church.**

It is not a unit in itself. I hope this Campaign will stamp out and obliterate that parochialism and diocesanism which are the curse of the Church today.

What are those responsibilities? We have worked them out under four heads: First, the preaching of the Gospel and the administering of the sacraments; second, religious education; third, Church extension; fourth, social service. What is the programme in your parish for the preaching of the Gospel? What plan have you for going out into the

## The First Missionary Mass Meeting

highways and hedges and compelling them to come in? How many of you are doing street preaching? What is your programme for Church extension? How much literature do you use? What organizations have you? How much information is spread? I have known a body of ten vestrymen who came to the vestry meeting in \$80,000 worth of automobiles who haggled for a long time as to whether they should give \$80 for Church extension. What is your programme for religious education? In how many parishes is the Sunday-school regarded as a source of revenue instead of being an instrument on which the parish should spend large sums of money? What is your programme for social service and social righteousness? I want you to put these questions to yourselves until you can give an answer that satisfies your conscience.

And then in this Campaign the budget follows the programme. I don't know whether this came about by design or accident, but it is a good thing because if you have a worth-while programme you can get a worth-while budget. If the programme isn't worth while, then in the name of God don't ask anybody for money! I have made up my mind that I won't ask for one dollar for the Church in Chicago that I can't get up on the housetops and defend with my best logic.

**Secondly.** I think that the Campaign means better organization. Let me say that I think we need **both** in the Episcopal Church. Those who belittle organization might well call to mind the fact that God is a God of law and order and harmony and not of chaos, and the great Apostle Paul had much to say about the Body being joined and knit together. I think this Campaign is going to increase the working power of the Church enormously. First of all there is in the center a body with a head. That central body mapped out this plan for the entire Church and submitted it to all the diocesan conventions and in that way it received such formal approval as is necessary to give the sanction of the whole Church to it. Then it went back to the dioceses and said we are putting the entire responsibility on you for working it up. Then the diocese creates a body with a head and that diocesan body is related to the central body and also to its own constituents. They are organically related although they may not know it. The diocesan body goes to the parishes and says, "This is your responsibility", and then the parochial body is related to the diocesan body on one hand and to its constituents on the other. Thus it happens that the whole Church is connected together as a single unit from the central body at the head down to the family and individual. I hope we shall make that organization permanent. Let us have at the center of the Church a body with a head. The body without the head is bureaucracy and that brings revolution; the head without the body is autocracy, and autocracy breeds tyranny. We must have a better working organization. There are two words I try to avoid saying—"efficiency" and "function". I have been a bishop for twenty years with very attractive surroundings and yet I confess I am not efficient and I could not be under the present system. The national Church is not **functioning efficiently!**

**Thirdly.** The Campaign in my mind means the democratization of the Church. Men are asking, "Can the Episcopal Church be democratized?" Was there not a slogan for many years, "No Bishop, no King!"

## The First Missionary Mass Meeting

and now that kings have reached the point of unpopularity and even of decapitation, may not the same thing overtake the bishops? In my judgment democracy is inevitable. We have been congratulating ourselves that we have made the world safe for democracy, now we must see to it that we **make democracy safe for the world**. Episcopacy is one of the oldest institutions in the world; it has seen dynasties rise and fall; it prevails in three-quarters of Christendom today and where it does not prevail there is increasing friendliness towards it. So it looks to me as if democracy is here to stay and episcopacy is here to stay. I think readjustment is coming and that we are going back to those Christian democratic days when the bishop and his council sat together as representing the Church.

But **fourthly** this Campaign means something more important than all this, the spiritualization of the Church. I do not see how it can help it. When we are able to visualize the whole programme of the Church, when we see how it is related to the nation and the world and the part that it plays in stabilizing and moulding the political and industrial life of the time, it is bound to increase our information, to increase our affection and to increase our spiritual zeal. Let us face the fact that the war ended, a reaction has set in. We can never get back into the old rut; the world is never going to be the same again. Politically, industrially, religiously it is changing. Movements greater than the French Revolution are taking place right before our eyes. In such a changing world the Church cannot remain static, it must supply a stabilizing force. The capitalists say that the Church is socialistic, and the socialists say that the Church is capitalistic, and **we know that it is neither** and that it supplies the only environment where both can meet in their proper relations to each other and to their God. It is only faith in the power of Christianity that gives us courage to look through the social revolutions of the day to the spiritual regeneration that we believe is about to come. In the midst of the chaos and unrest of the world today, let us look up and see the Son of God coming into the lives of men with power and great glory.

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The singing of "Onward, Christian Soldiers", took on new inspiration as the mighty volume of sound from four thousand voices pealed forth. It was an acceptance afresh of the opportunity to go forth in His Name, in the sure confidence of His strength and guidance as we faced the work to be done.

**Mr. Franklin.** It has been stated that the purpose of this Campaign is to bring the whole power of the Church to bear upon the Church's whole task. What is the whole power of the Church? Of course the whole power of the Church comes from above but it must be demonstrated and carried out by human hands. We have as the human agencies of the Church our bishops and other clergy and over one million men and women communicants. And what kind of men and women? In all businesses and professions you will find the men of our branch of the Church, up in the foreground among the doctors and lawyers, the merchants and the bankers, and among the leaders in the army and navy. We need take no back seat among any other body of men when it comes to carrying out our duty as citizens.



## The First Missionary Mass Meeting

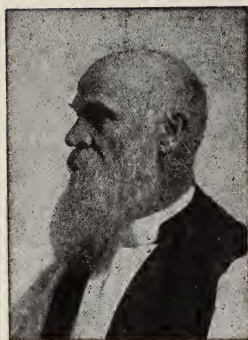
But how about carrying out our duty as Churchmen? We sing

Like a mighty army moves the Church of God,

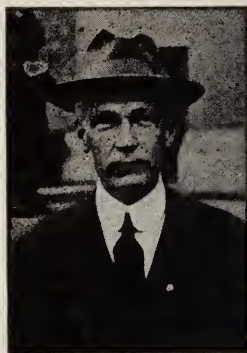
but I wonder whether we believe it. We cannot believe it unless we visualize a mighty army as a gallant band of leaders marching with somewhat halting steps not at the head of serried ranks of privates, well-trained, vigorous and strong, but at the head of a scattered band, here and there, hardly knowing what their duty is and knowing less how to do it. That seems to me to be the kind of a mighty army our Church has been hitherto. We have a little project here and there, but no wars are ever won with a plan of campaign like that. No war was ever won without an army trained and disciplined and above all things stirred to its heart by a common **resolve** to win. We laymen have felt all too much that the work of the Church belonged to the clergy. We have felt little responsibility for even the work of our own parishes and much less for the work of the Church as a whole. We have allowed those leaders of ours to carry on the fight alone. The officers were there but where were the privates? The purpose of this Campaign is to reach that body of a million privates and form them up in serried ranks behind their leaders. We have lacked that purpose heretofore, haven't we? This Campaign, which I believe to be conceived along intelligent, business-like and sane lines, has been criticised by some people because there was too much religion in it; it has been criticised by others because there was too much money in it and not enough religion! As a matter of fact the plan of the Campaign is first educational, to teach us laymen and laywomen what the Church is, what the Church has and what the Church ought to have to carry on the work that is immediately before it. Not until this is done does the Campaign plan to ask us for money.

What is the path before us? The survey today calls for fifteen hundred men and women for service. It shows the need of churches, hospitals, and schools and determines that all this will cost over fifty millions of dollars. Then we look back at the record of the Church for the past few years and we find that She has given about six cents a week per communicant. It does look hopeless, doesn't it?

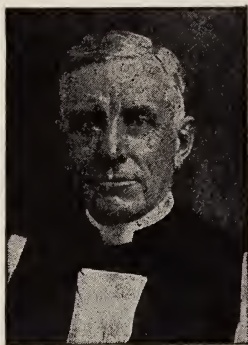
What has been the reason, friends, for this failure of the laymen to take their part in the work of the Church? We men of America have grown immensely in our business life in the past few years. We are today the richest nation in the world and the center of the financial power of the globe. Our business men are in touch with economic conditions all over the world. Then when we serve on the vestry we are invited to get together once a month "to spend the money the women have raised". Is it any wonder the men have not been as deeply interested in the Church of God as in their business? They have sat from Monday to Saturday looking through an opera glass as it were, seeing great things going on in the world of trade and finance, and then on Sunday the opera glass is turned around the other way and they see the little problem of the Church—the problem as to whether they shall buy a blue or a red carpet for the center aisle! The Church comes to us tonight and says, "Turn those opera glasses right way round!" We have a vision of what the Church in this country **ought** to be and the plan by which it is **going to come true** is here before us.



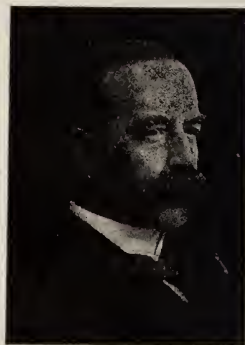
*Bishop Tuttle, Chairman  
Presiding Bishop*



*John Wilson Wood, D.C.L.  
Foreign Secretary*



*Bishop Lloyd  
President*



*George Gordon King  
Treasurer*

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SPEAKERS AT FIRST JOINT SESSION: MORNING

# THE FIRST JOINT SESSION

## MORNING: REPORT OF OFFICERS

THE first joint session to consider the missionary work of the Church was held on October thirteenth, with Bishop Tuttle in the chair. The morning was devoted to reports from the officers. Bishop Lloyd's address on "The Church's Mission at Home and Abroad: The Past Three Years; the Next Three Years", was followed with the closest attention. It will be found in full on page 715. Dr. John W. Wood, in presenting the printed copy of the triennial report of the Board, which was distributed throughout the house, spoke briefly of the first-hand knowledge of the work of the Board gained during his travels in Alaska and the Far East. The treasurer, Mr. George Gordon King, summed up the receipts and disbursements of the past three years and paid a tribute to Mr. E. Walter Roberts, who has retired after serving as assistant treasurer for forty-two years.

### TREASURER'S REPORT

Right Reverend Fathers and Gentlemen of the  
House of Clerical and Lay Deputies:

While the present fiscal year will not end until the calendar year closes, it happens to be just thirty-six months since last we convened. Therefore, the figures and statistics which follow will be those for three full years and will give a just basis for comparison with former triennials. For the past three years the receipts have been from:

Parishes .....	\$2,240,217.81
Individuals .....	500,516.92
Sunday-schools .....	621,248.42
Woman's Auxiliary .....	266,615.26
Junior Auxiliary.....	45,289.85
W. A. United Offering of 1916 .....	351,000.00
W. A. United Offering of 1892-95 .....	10,769.03
Interest .....	410,896.09
Miscellaneous items.....	99,686.31
	\$4,546,239.69
Add designated legacies.....	66,122.61
Also add undesignated legacies taken the last two years because of the stress of the times.	226,578.78
	\$4,838,941.08

The total of all legacies received during the past three years is \$568,497.01.

As to the above receipts, the salient feature is the Sunday-school Lenten Offering—over \$70,000 greater than at the last triennial. Parish offerings are slightly behind, while individual gifts are practically the same. The donations from the Woman's Auxiliary and from the Junior Auxiliary are considerably less—as much as \$70,000 less. On the other hand, the United Offering is \$48,000 larger. Interest from invested funds is over

## The First Joint Session

\$50,000 greater, and miscellaneous items exceed those reported three years ago by over \$30,000.

The result is that while at the last triennial the receipts from normal sources—that is without counting designated and undesignated legacies—totalled \$4,415,000, for the present three years they total \$4,546,000, an increase of \$131,000. But with the legacies added, the sum reported three years ago was \$4,600,000, while for the present triennial it amounts to \$4,838,000, an increase of \$238,000. This gives an average increase of income per year of nearly \$80,000.

So far we have dealt with the receipts. Now it is in order to say a word as to the expenditures. We cannot report the same state of things that prevailed three years ago—when all the bills were paid, the reserve deposits wholly restored and in addition there was a cash balance on hand of over \$31,000. Had it been my duty to have made a kindred report at this time, I would have been humiliated. While I am not a disciple of high finance, it would have been well nigh impossible to have faced you and told you the Board was banking up money. The expenditures have been enormous (this is a relative term)—but the work is very, very great and the purpose divine. Have the expenditures been excessive? Who is competent to judge? Let us see!

The appropriations for 1917, 13 months, were.....	\$1,782,000
The appropriations for 1918, 14 months, were.....	2,221,000
The appropriations for 1919, 9 months, are.....	1,575,000
Total .....	<u>\$5,578,000</u>
Total receipts just reported.....	4,838,000
Leaving an over-draft of.....	<u>\$ 740,000</u>

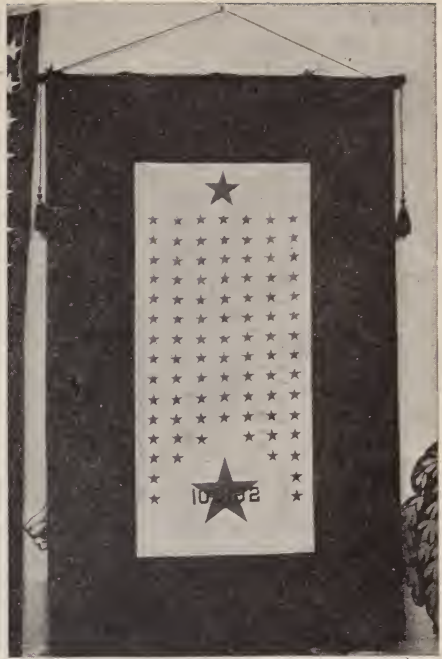
This over-draft is not as alarming as at the first moment appears to be the case. Remember there are three months yet on this year's business in which to receive income and, according to the history of the Board, a very large part indeed of the year's gifts are contributed in the last month—especially is this true with parish apportionments. While on the subject of the apportionment, we are anxious to speak of the vast improvement that has taken place in its payment since ten years ago. Parish treasurers, many, many of them, now heed our plea and each month send to the Board the previous month's receipts. They have done so this year. These contributions have helped mightily and but for them the present over-draft would have been larger.

If each and every one of you gentlemen of the Convention could have made it your personal business to have seen to it that one-twelfth of the apportionment had been each month paid by your respective provinces, then there would have been received by this time not \$993,000, but \$1,192,000, thereby reducing the over-draft of \$740,000 by.

\$ 200,000	<u>200,000</u>
and bringing it down to.....	540,000



*Bishops Touret, Lawrence and Burgess awaiting the "movie" man*



*A service flag prepared by the Brotherhood of Saint Andrew, representing the honor roll of the Church, was presented to General Convention and will later hang in the National Cathedral at Washington.*

As to the over-draft, there are extenuating circumstances. Forces beyond the Board's control, or anyone's control for that matter, have been at work depleting the treasury. The rate of exchange with China has puzzled and distressed the financial world beyond measure and at this writing there appears to be no relief in sight. The appropriations to the three China missionary districts for this year were \$340,400, but owing to the higher rate of exchange, they have been increased by \$258,000, nearly doubling the original appropriations. But for this, the over-draft would have been further decreased to \$282,000. And the greater part of this latter figure is represented by the combined deficits of the past two years, namely, \$266,000. The balance—\$16,000—is covered by the increase in the salaries of all the domestic missionary bishops and the salaries of the missionaries to Alaska. There are other slight increases providing for a little advance work. This must always be and particularly at this time, for of all the years since the dear Lord was here upon earth, it would have been utterly fatal to have retrenched this year. If we will all do our utmost to get the apportionment paid in full, then the end of this year need not be greatly feared.

At the moment the Board is \$740,000 behind. To meet this the reserve deposits have practically been exhausted. You see how imperative are these reserves to help carry on the Board's business over such dry seasons. They stand at \$725,000 and are practically all in use. For the Board's

## The First Joint Session

business as it is today \$700,000 or \$750,000 is wholly insufficient. They should be, indeed, they must be, doubled to a million and a half. Request for such increase is being made in the **Nation-Wide Campaign** fund. The sums dwelt in are so large that it is wholly out of the question to expect individuals to make temporary loans.

The standing committee on Trust Funds has in its charge 312 Trusts, totaling \$4,033,072. Of these 99 are for domestic missions, 115 for foreign missions, 98 for general missions. The largest trust is for \$253,000; the smallest for \$50.

**Central Expenses.** When carpenters receive \$48 a week, or \$2,496 a year, and are asking for more; and the man who comes to clean the windows is paid at the rate of \$35 a week, and asking more; while our efficient and faithful bookkeepers, some of whom have been with us for nearly twenty years, receive from \$1,100 to \$1,800 a year as a maximum, it will be best this year to forget the subject of percentages on central expenses.

The situation is a condition, not a theory. Our men and women give to the work all they possess, their interest, their minds and their strength. They say nothing but struggle on as best they can. The high cost of living hits them just as much as it does you and me.

Last year the percentage for administration was 3 4/10% and that for making the work known and securing offerings, 6 2/10%—total 9 6/10%. The year before the percentages were 7 8/10%. You see, last year's percentage reflects the beginning of the high cost of living. The cost of printing alone has almost doubled. Whatever the percentages this year may prove to be, please accept the statement as a fact and be thankful that the figures are not greater.

**Bequests.** Would that you could see the wording of the testamentary bequests made to the Board. They are so very touching; so solicitous for the welfare of the work; so full of perfect faith. The following quotation is from a bequest of \$250,000 that was announced this past summer.

. . . it being my will that this legacy should neither be used for current appropriations nor be added to the invested funds of the Society, but that it be applied at the discretion of the Board of Missions to provide land, buildings or other equipment presently needed in the mission field or to pay off or reduce indebtedness which has been incurred for the acquisition or construction of said land, buildings and equipment.

It is a bequest of the extremest value.

**Woman's Auxiliary United Offering.** At that deeply impressive and solemn service held last Thursday, early in the morning in Saint Paul's Cathedral, was offered to Almighty God lives and alms for service in and for His Vineyard. While the offering reached almost fabulous proportions, the vital part was the **four lives** freely given to the Master. One almost hesitates to speak of such holy gifts.

The offering comes from nearly every corner of the world and represents the result of continuous prayer and incessant toil during the past three years. Surely it is thrice blessed. This was the eleventh offering and it exceeded that of three years ago by over \$110,000. It reached the great figure of \$463,721.16. Since it was taken, additional sums aggregating more than \$1,000 have been received. The eleven offerings together total over \$2,000,000.

## The First Joint Session

**Sunday-school Lenten Offering.** Forty-two years ago the first Lenten Offering was made and it amounted to \$7,000. Ten years later it was \$31,000. In 1897 it reached \$63,000. In 1907 it was \$137,000. Two years ago it was \$192,000. This year it is \$232,000. In the forty-two years their gifts total \$3,975,890.98. Oh! for the faith of a child! If we had it, the Church, indeed, would have the World.

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Forty-two years' service is a long time for any man, but when during all that period one has put into it his heart and his mind, and has grown and developed with it more and more as the years have passed by, then that service becomes a thing of great beauty and value. Such is the record of Mr. Roberts, who retired as assistant treasurer at the end of last year. He was untiring in his zeal and ever solicitous for the work's welfare. Mr. Roberts takes with him the affection and gratitude of the whole Church, and all wish him, during the years to come, happy and peaceful days.

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And now may I say a word as to the future? Since the last General Convention our country has helped to fight and win the greatest war in history. We all know the spirit in which that war was fought, but if it has not made an ineradicable impression upon each one of us, if it has not become an integral part of our national life, then, so far as we are concerned, the war was fought in vain. In the light of the service and self-sacrifice of the past two years, we cannot, dare not rest until we have exerted our utmost strength and effort for the advancement of the Kingdom of God. In the words attributed to S. Francis by one of our own young poets:

Beyond our hearts, which we forget or hide,  
Are fashioned so in likeness to His own,  
That only joy of all can bring them bliss,  
And every special woe must bring them pain.  
So long as one,  
But one of all His Children knoweth grief,  
So long we sorrow too. Nor can there be a heaven  
Till hell be tenantless . . . .  
The love we bear hath neither gates nor walls  
To keep men out, but tendereth itself  
A refuge city to the shelterless,  
Calling across the tempest-shadowed plain  
Unceasingly, "Come in, come in!"  
And, for they will not come, but scatter far,  
Grieving and hurt and blind into the storm,  
There is no peace for us, and all our days  
Are hungered for the sight of them that stray,  
Are empty to the cry that sounds in vain,  
"Come in, come in!" . . .

So must it be—now.

But I perceive another day not too far off;  
And in that day there shall not one remain  
Uncleansed of tears and sin and every strain;  
And in that day, behold, the golden droves  
Or His light creatures shall invade the dawn,  
Shall stream across the hush beyond all stars,  
And people those celestial places He hath planned.

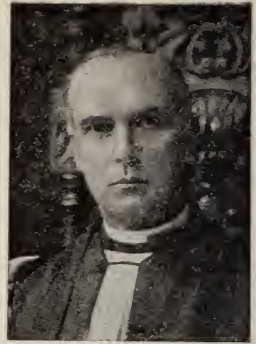
Yes, that day will come, with or without us, but our great work, our great purpose, must be to hasten its coming.



*Reverend F. S. White*  
*Domestic Secretary*



*Bishop Burleson*  
*South Dakota*



*Bishop Horner*  
*Asheville*



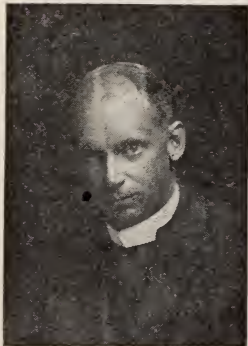
*Dr. Patton*  
*Ch. Ins. for Negroes*



*Mr. James H. Pershing*  
*Chairman*  
*Colorado*



*Reverend Thomas Burgess*  
*Church Missions House*



*Bishop Touret*  
*Idaho*



*Bishop Page*  
*Spokane*



*Bishop Thomas*  
*Wyoming*

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SPEAKERS AT FIRST JOINT SESSION: AFTERNOON





*The Right Reverend Thomas F. Gailor, D.D., elected presiding bishop by General Convention under canon 58. (See pp. 793-796.)*



*Cardinal Mercier, who visited the House of Deputies on October twentieth and received an enthusiastic welcome.*

## AFTERNOON: DOMESTIC MISSIONS

**I**N the afternoon Mr. James H. Pershing, a delegate from Colorado and a cousin of the commander-in-chief of our forces in France, presided over a meeting devoted to information as to the needs and problems in the continental domestic field. We wish it were possible to give to our readers in full the splendid words of the devoted men who spoke on this and every other like occasion during General Convention, but the limitations of our space prevent more than a mere resume of the most salient points of their addresses.

Bishop Burleson of South Dakota presented "The Church's Obligation to the Indian"; Bishop Horner of Asheville presented "The Church's Obligation in Appalachia"; in place of Mr. Dillard, secretary of the American Church Institute for Negroes, who was unavoidably detained, the Reverend Robert W. Patton, D.D., presented "The Church's Obligation to the Negro". "The Church's Part in Christianizing America" was presented by the Reverend Thomas Burgess of the Church Missions House; Bishop Touret of Idaho presented "The Church's Obligation to Scattered Communities"; Bishop Page of Spokane presented the claims of "Schools and Hospitals as Important Factors in the Missionary Fields"; Bishop Thomas of Wyoming, the last speaker, told of "Some Forward Steps in Making the Work of the Home Base Effective".

The Reverend Francis S. White, domestic secretary of the Board, in presenting the domestic budget, explained the new scheme worked out by the Council of Continental Domestic Missionary Bishops, and approved by the Board (see page 783), whereby he hoped the bishops would in

## The First Joint Session

future be relieved of the necessity of coming East to beg wherever they might find themselves. We have been too much in the habit of telling our bishops to make all the bricks they wanted and then letting them find the straw.

**Bishop Burleson.** I am to try to present to you the reason why this Church should support its work among the Indian people. I speak not as the bishop of South Dakota but as the spokesman of all the missionary bishops in this country who have Indian work. I ask you to visualize the field. I am talking not only of the hundred little churches on the prairies of North and South Dakota among the Sioux, but also of the work up in Wisconsin among those first children of the Church, the Oneidas; I am speaking of the work done in the Everglades of Florida among the unconquered Seminoles, of the scattered people on the upper reaches of the Yukon, of the picturesque Navajoes—of the multitude that make up the First Americans of our land. Our responsibility to them is of two kinds, inherent and assumed.

We have an inherent responsibility because we thrust ourselves into their land and we thrust upon them in so doing a condition which broke down utterly the type of life which they had lived. We took from them the land on which they had existed. We used it better, no doubt, and it was inevitable that the change should come, but we used it to enrich ourselves and to lay the foundations of the most powerful nation today on the face of the earth.

Then we have an assumed responsibility. First of all the nation has made these people its wards. We have given them back grudgingly a little bit of what we took away. We have permitted them to live in some of the less desirable corners of the land that once was theirs. We have placed barbed wire fences around them. We have shut them up in a corral and fed them through the pales of the fence. We took away their self-respect and their old habits of life and then we expected them to make progress and to become civilized. It used to be said that the only good Indian was a dead Indian and perhaps it was true in those days, but I should like to see the result of doing the same thing with any number of white people on the face of the earth. But this reservation system did gather them together in groups and made it possible for men like Bishop Hare to go about among them. It was the Church's opportunity.

The Church is especially equipped for the work among the Indian people. I think it is not too much to say that when the Church in its beauty and its order comes to these people it does what no other form of religion can do. Two years ago we had in South Dakota our Niobrara convocation. On the twenty-fourth day of August as I stood up to open the service, opposite me was a great booth filled with people—as many as are in this convention—and round about were the tents of two thousand or more Indians. On one side of me stood an Indian priest and on the other a white Doctor of Divinity. Thirty-eight years ago that very summer those same two men, one a young man who was driving Bishop Hare and the other a young deacon, stood on either side of Bishop Hare as he held the first Christian service among the Sioux, whose hands were still red with the blood of Custer's men. Thirty-eight years after I laid my hands in confirmation on ninety-six of their descendants. There are 1,400 communicants among the Sioux, which means that one in every six is a communi-

## The First Joint Session

cant of the Episcopal Church. I think I may claim that we have the densest population of Church folk on the face of the earth.

My brother of Wyoming has begun one of the most remarkable experiments in the training of a backward people that has ever been undertaken. He has been able to put the community spirit into his work and the United States government is looking at his splendid school, glad that someone has had the courage to undertake this plan and to carry it out.

Consider also some of the work that lies farther on where Bishop Howden is asking for a chance to extend work among those picturesque Navajoes, perhaps the most neglected people in the country where we have had only one hospital and one clergyman. Then in Utah. Bishop Touret made a pilgrimage over to South Dakota to see what could be done to inaugurate work among the Utes. I picked out my best Indian priest and sent him to Utah, where he spent a month talking to the Indians. They had a council and they said, "It seems good to us but we are going to send a delegation over to South Dakota to see if you people are telling the truth. If what you say Christianity does for your people is true, we are going to accept it."

The Indians are very patriotic. There wasn't a single district of South Dakota on which there was a reservation where it was necessary to have a draft, because the Indian boys enlisted in such numbers. The first man to be decorated with the "croix de guerre" was an Indian boy from the Rosebud reservation, who afterward gave his life for the flag against which his fathers fought under Sitting Bull.

The appeal for the Indian is not one of poverty except poverty of opportunity. They are the most generous people I have ever known. We have just concluded our convocation and I brought back with me in a little battered suitcase \$6,400 which the Indian people had brought in addition to what they had given in their local churches as an offering for work outside their own bounds.

Another reason for our work among these people is the very critical time in which we stand. The barriers are breaking down and the white men are rushing in and you know the kind that is generally waiting to despoil the Indian. If we are going to make good the thing we have already done we must push on. So I plead for my Indian brothers wherever they are.



*The Reverend George Francis Nelson, D.D., secretary of the House of Bishops, and the Reverend Henry Anstice, D.D., secretary of the House of Deputies, in the procession at the second service on the opening day. Both Dr. Nelson and Dr. Anstice are familiar figures at official Church gatherings.*

## The First Joint Session

**Bishop Horner.** We think of these mountain regions of the South as far away, but they are in reality the nearest missionary ground to the great cities of the North and East that we have. We know comparatively little about these mountain people. Their forefathers were Anglo-Saxons of the very best type that ever reached our shores. The Appalachian region covers the mountainous part of seven states: North Carolina, South Carolina, Georgia, Tennessee, Virginia, Kentucky, and West Virginia. It has a population of more than three million. This region is more distinctly Anglo-Saxon than any other part of the nation. There is no immigration problem. The war record of these people is fine. They keep up the reputation of mountain people everywhere for bravery and love of freedom. They are a religious people, they accept the ministrations of the Church and love it, but more than a million are unattached to any Church. Proper teaching and sympathy will make the Highlanders the best American citizens we have.

**Dr. Patton** spoke particularly of what the Church is doing for the Negro through industrial schools. A larger number of boys and girls are enrolled in these schools than there were last year in Hampton and Tuskegee combined. In each one a high school and industrial education is being given. Twelve or thirteen trades are taught. The boys of one of our schools were successful in obtaining a contract to put up a large brick building in a neighboring town. They made the bricks themselves from clay dug on their own grounds. Something like a million and a half of bricks were necessary and they were accepted by the state inspector of buildings as being of first-rate quality. They were transported to the town by the boys and the building was put up by them. These boys made about \$1,500 by this job, which they turned over into the treasury of the school that other boys and girls might have the opportunity they had had.

**Mr. Burgess.** Americanization is interpretation of America to the foreign born in terms of his own experience. The problem is vast. You can scarcely exaggerate it. Samuel Gompers has said that an even greater misunderstanding between capital and labor than that which has arisen in England may arise in this country in an acute form because of the racial diversity of our working classes. There are Americanization societies all over the country, good, bad, and indifferent. In May, the Department of the Interior called a large conference on this subject, representing almost every secular and religious organization except ourselves. The other communions of the country have done much; we have done a little here and there, but wherever we have tried we have succeeded splendidly. There are particular races which we can and must approach. First come the Scandinavians, of whom at a moderate estimate there are two millions in the country. Then there are the Czecho-Slovaks, that wonderful race, and the members of the Eastern Orthodox Churches. There are sixty of the Russian clergy in this country who have never been in Russia. These men long for our friendliness.

**Bishop Touret.** What else has a bishop from my part of the country to speak about than scattered communities. "Scattered communities" is our middle name! Over in our territory I have ridden through the sage brush all day long and have not seen six people! The scattered communities are

## The First Joint Session

a long way off except for three classes—the politician, the travelling salesman and the earnest missionary. In my judgment the rural church is the problem of the day. The country vote rules this nation. The rural church must have your vital interest. That church should be attractive. Most of our rural churches are a cross between a drygoods box and a voting booth. Not only must the outside of the church be attractive, but it must be an agency to save the whole man. You may get along in the East without it, but the institutional church must come into our country. If we can build only one thing I would rather build a parish house than a church. And the rural minister must be a leader. He must have that fine thing that for want of a better term we call "faith". He must be able to do his best pulling when he gets to the top of the hill and he must leave results to God.

**Bishop Page.** Out on the frontier our Church schools are a most serious problem. I was given three of them and there was no Church behind them. People asked me why I did not close them up. I will tell you. Last June there drove into Boise City a man who had in his automobile four little children ranging from four to fourteen. He had come seven hundred miles to find a Church home and a mother for them. I had three of them under my care. Forty percent of the children in our Church schools come to us because of trouble in their homes. Other communions are starting in to enter the field which so far has been ours alone. There are thousands of boys and girls who will be ours if we will only give them these Church schools.

And now a word about hospitals. Do you realize that we have Church hospitals with about 5,500 beds? It is a wonderfully big thing and yet the Church got out from behind one of our hospitals. The Presbyterians came and wanted to know if they couldn't have it. I wanted a head nurse or superintendent in our hospital at Boise and I met a fine woman who wanted to be the superintendent in a Church hospital. I was obliged to tell her that if she took the post there would be no Church behind her. We have no unified system of Church hospitals. To unify this system as the **Nation-Wide Campaign** proposes is one of the greatest opportunities that any Church ever had.

**Bishop Thomas.** When the call to save the world from autocracy came, we responded as a united nation. Now we are called upon to enter into another war—warfare to save the world for Christ. But are we ready and organized to save anything? Our Church is only as strong as its home base. And how strong is that? When a missionary bishop is sent forth now he is sent forth with the prayers of his brethren and with a sum hardly larger than the "discretionary purse" that he had in his parish. His success must depend on the skill with which he can beg for money. (The bishop then explained the reason for the organization of the continental domestic missionary bishops, some account of which will be found on page 781.)

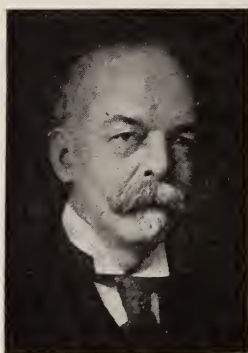
Another weak spot is the lack of workers. In the last thirty years we have increased an hundred percent in population and not increased at all in our ministry. It is up to the Church to see that not another convention goes by without the question of providing an adequate number of clergymen for our mission fields.



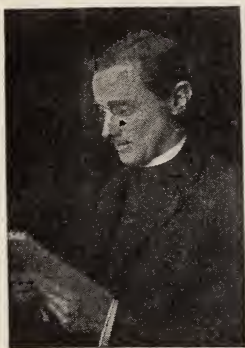
*Bishop Hulse  
Cuba*



*Bishop Colmore  
Porto Rico*



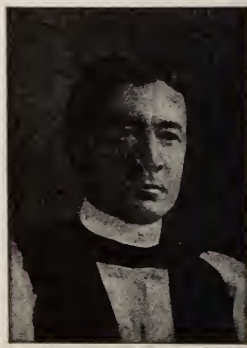
*Mr. George Zabriskie, Chairman  
New York*



*Dr. Gray  
Latin American Secretary*



*Bishop Aves  
Mexico*



*Bishop Kingsolving  
Brazil*

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SPEAKERS AT SECOND JOINT SESSION: MORNING

## THE SECOND JOINT SESSION

### MORNING: LATIN AMERICA

**A**T the second joint session on October fourteenth the problems of Latin America and the other parts of the foreign field were presented, Mr. George Zabriskie of New York presided in the morning, the speakers being the Reverend Arthur R. Gray, D.D., secretary for Latin America; Bishop Hulse of Cuba, Bishop Aves of Mexico, Bishop Colmore of Porto Rico (who also has the care of the Dominican Republic), and Bishop Kinsolving of Brazil.

**Dr. Gray.** In presenting the budget Dr. Gray advocated a new interpretation of the Monroe Doctrine. "Some people have translated that doctrine into a matter of the 'big stick', but as put forth by President Monroe it was nothing but an expression of brotherhood. We must realize our kinship with the twenty republics of the south and help them in their struggle to develop democratic institutions. It is for the Church to save the situation and bring back that conception of the Monroe Doctrine which existed a hundred years ago."

**Bishop Hulse.** Dr. Josiah Strong in a striking book has called attention to the westward progress of civilization. Beginning at the Persian Gulf he traces its steps down to the present day and says that the next westward step will bring the center of civilization on the Pacific Coast. The new era has been greatly hastened by the opening of the Panama Canal and by the great catastrophe of the past four years. What are the characteristics of that civilization to be? Those of the civilization which is just passing away have been stormy. Will the new civilization centered on the Pacific Coast be a pacific civilization? That depends very largely upon us. With the opening of the Panama Canal the United States becomes the true Middle Kingdom of the future. How will we use our leadership?

The most important duty before us today is that not only North America but South America shall be Christian through and through. God is present in the great crisis through which we are still passing to lead us into a better social order here and a better international order in the world. If we are to have real peace there must be understanding and sympathy between the nations, especially, so far as we are concerned, between the nations of the two Americas. We must be the big brother of all these little nations. Latin America looks at us with admiration tempered with suspicion. They are afraid that our political and business efficiency may be used to their disadvantage. They look upon us as a race of materialists and they claim they are idealists. How shall we convince them that this is not true? We have sent our politicians; we have sent our business men by the score, some of them fine examples of Christian manhood, but they have all gone with the one idea—to get rich; we must send them the representatives of the idealism of our civilization. Our Church has a peculiar duty in this respect. They are struggling up towards a democratic government. The mother Church of the English-speaking people has a real responsibility to train them in the habits of self-government and self-discipline.

## The Second Joint Session

And now a word about Cuba, not because it is my particular responsibility but because it is the key to the situation. It is the bridge that connects the north and south, the natural bridge over which the armies of sympathy and understanding may march back and forth. We had a recent revolution in Cuba. The least estimate of the loss involved was fifty millions of dollars besides the lives that were lost. I believe that if we had spent a million dollars a year for the last ten years in education we would never have had that revolution.

**Bishop Aves.** If I were presenting the cause of missions in Mexico before a promiscuous assembly of patriotic citizens I would base my appeal on the ground of economic utility for the state. I would point to the fact that missionary forces representing organized Christianity here in the United States working in Mexico have developed a better understanding and better feeling between our people and the Mexicans. I would compare the value of the forces of peace as compared with war measures, the worth of an army of a thousand school teachers as compared with an army of half a million soldiers.

But I am talking to a corporate body representing the mother Church of Christendom, and I would base my appeal for missions in Mexico upon the bedrock of our fundamental duty as Christians, upon the principles of fraternity and brotherhood and love which our Master taught us. I would ask you, what do you know about your neighbor the Mexican? Do you know him outside the movies or the dreadful caricatures of the press? Perhaps you have read that he has no great liking for you as a people. Have you taken the trouble to discover why? Why do they look with suspicion upon the development, as we call it, the exploitation, as they call it, of the riches that belong to them as their birthright? Have we done anything to show that we care for their social or industrial life? What have we done for the fourteen millions or more of Indians and peons who have been stripped to the last degree of their possessions, who have been wounded by the hand of oppression and greed and left by the wayside in the helplessness of their ignorance? You have heard a great deal of the tragedies that have taken place in Mexico in the last few years, but they are only incidental to the age-long tragedy of suffering by these people, and the most shameful feature of that tragedy is that the Christian Church has let that wounded fellow-man lie by the wayside and the priest and the Levite have passed him by. How else can it be explained that ninety-nine percent of these inhabitants of our neighboring republic can neither read nor write and have little more of this world's possessions than they can carry away on their backs? Do we wonder that there is revolution in Mexico?

How are these people to be helped? If the government of Mexico was ever able to do it, it is not able today. During the last month the government has closed up 250 of its public schools because it must use sixty percent of its revenues for the support of its army. The traditional Church of Mexico is also impoverished. They must be helped in a way to teach them to help themselves. Would it be unreasonable for me to suggest to you the creation of a fund of a million dollars to add to the budget of the **Nation-Wide Campaign** for the perpetual endowment of one hundred scholarships in our Church schools and universities for the education of young men of Mexico from the unprivileged classes?



## The Second Joint Session

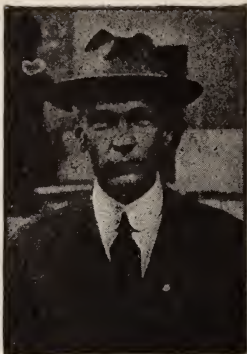
**Bishop Colmore.** San Domingo is not a Negro republic, although it shares the same island with Haiti. It makes us very proud of our government as we see what she is doing for these weaker people torn by revolutions.

While there is a dense population it is almost entirely a rural one. We must educate these people along industrial lines so that they may know how to be good citizens under the conditions in which they will live for the rest of their lives. They must be taught the dignity of labor. Not long ago I had an application from a young Haitian boy to be received as a postulant for the ministry. The head of the agricultural school had asked me to send him two of our boys and I thought this was a good opportunity to give him just the training he needed. So I told him of this opportunity to get training with his hands to begin with, but he said, "No, I don't want to work, I want to go into the ministry!" There are thousands and thousands of children there without opportunity for education at all, and thousands and thousands of people who are living without any medical help except what the witch doctors give them.

One important element in our work is the English-speaking Negro. They have come to Porto Rico in many thousands from the islands where the Anglican Church is at work. We have much to learn from our brethren of the English Church. One morning during my visit to our new possessions, the Virgin Islands, as the guest of the Bishop of Antigua, I went to one of the early services and saw the white people and the black people kneeling round God's table together. We have many of those people in the Dominican Republic. There are estimated to be at least twenty thousand of them in that republic alone. Will you believe it when I tell you that there is only one clergyman of the Anglican communion to take care of those people? The Reverend William Wyllie is doing a wonderful work but we must give him help.

**Bishop Kinsolving.** The chairman has had much to say about what this Church has not gone down to South America to do. There was one thing that this Church has gone there to do—to plant a free Church in a free state. Everywhere the people give us wide welcome. The doors of opportunity have opened to us. We go there to implant the Catholic and historical faith once for all delivered to the saints as this Church has received the same. We do not go there to teach philosophy, we go there to plant an organization that was planted by Christ Himself in Galilee.

You sent two of us down there about thirty years ago and then you sent two more and then you said, "Go ahead, boys, and plant a Church". Well, what has been done? In the state of Rio Grande do Sul we have sixteen churches. There is not a single American in charge of those fourteen congregations and forty mission stations in the state. We have already planted a school—Southern Cross School—but the evangelistic work comes first and foremost everywhere. At Santa Maria we have a church and rectory and what you may call a chapel of ease in the outskirts of the town. All that they have there has been paid for by the Brazilians themselves and besides they have taken on themselves the support of their own clergyman. Religion was dead in that town until we went there. Now there is a new state of things. This Church revives religion everywhere, for She creates a new moral atmosphere. God be praised and you be thanked for what you have done in upholding the standard of religious freedom in Brazil!



*John Wilson Wood, D.C.L.  
Foreign Secretary*



*Bishop Graves  
Shanghai*



*Mr. F. C. Morehouse, Chairman  
Milwaukee*



*Bishop McKim  
Tokyo*



*Bishop Lloyd  
In charge Liberia*



*Bishop Rowe  
Alaska*

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SPEAKERS AT SECOND JOINT SESSION: AFTERNOON

## AFTERNOON: FOREIGN AND EXTRA CONTINENTAL

**A**T the afternoon session, presided over by Mr. F. C. Morehouse, deputy from Milwaukee and editor of The Living Church, Dr. John W. Wood, foreign secretary of the Board, Bishop Graves of Shanghai, Bishop McKim of Tokyo, Bishop Lloyd in charge of Liberia and Bishop Rowe of Alaska were the speakers. From China around to Liberia, and from Japan across to Alaska, are distances which tax the imagination and yet they are only examples of the inclusiveness of the "foreign" field. Only four of our missions could be considered but they are examples of opportunities and response found in them all.

**Dr. Wood**, in presenting the budget for the foreign work in which is included that done in Alaska, the Philippine Islands and Honolulu, said he came before the house with a big budget but a big work was being done. For the next three years a total of about \$9,500,000 would be required. He asked them to see behind those figures the human element of it all, the 350 men and women—including nine bishops—whose support comes from this country, and the more than 1,200 native helpers in all the fields who in many tongues interpret the message that our representatives are teaching them to make known to their people. Dr. Wood spoke particularly of the influence exerted by the graduates of our universities in China and Japan, many of whom are occupying high positions in diplomatic and business life. It was an immense satisfaction to him to know that he had personal knowledge of these things through his recent trips to Alaska and the Orient.

**Bishop Graves**. With regard to the amount of the budget asked for I am reminded of an incident: A year or two ago the University of Nanking, a union institution, sent its vice-president to this country to raise funds. When he came back he said to Bishop Roots that from his observation the Episcopal Church was the richest unworked territory for foreign missions that there was in the world. Now if you will think of the work that is being done and the work there is to do, I am sure you will rise to it in the way the Methodists and Presbyterians do by large single gifts for universities and hospitals and churches in foreign lands. What this Church lacks is not money but consecration. Two years ago I sent over to the theological school in Philadelphia one of the most thoughtful Chinese that I have ever known and in his first letter he said something like this, that he was very happy in the seminary but what astonished him was the large proportion of heathen in the United States!

You are thinking a great deal about China now but you know very little about the troubled state in which that country is. It is divided into north and south, and in north and south alike it is in the hands of an unprincipled gang of politicians. Along with that you have in the students of China the beginnings of a new land, a patriotic force that has never been known before. It is not my place to determine the local rights of Japan in Shantung, but it is my place as a bishop in China—and I am speaking for all China's bishops—to say that every Chinese is profoundly convinced that the soil of his country is being torn from him and his nation dismembered before his eyes. Now what is the hope for a weak country like

## The Second Joint Session

China? I think every missionary in China will tell you that the one hope is in the Christian Church because there isn't any other basis at this time as strong and as moral. There is no political party with any principle at all. In the midst of that welter of confusion the Christian Church stands as firm as a rock. It is growing and spreading and exercising an influence far outside its bounds. The ideals of righteousness are recognized by the Chinese as those for which the Christian Church in China stands. It is the only thing that does not change amidst rebellions and revolutions—the Church of Jesus Christ.

To come down to specific matters of the Chinese Church. You are not sending clergy and doctors and women of the right sort in sufficient number. We cannot get the women. We have Chinese Biblewomen; where are the women who are going to lead and direct them? The clergy will not come so we are falling back on the Chinese. More and more the Chinese clergy are taking the responsibility of leadership. Look at the picture of the Chinese bishop in the report which is in your hands. I have never felt such a spirit of thankfulness and satisfaction as when a year ago as when a year ago as presiding bishop of the synod of the Chinese Church I was asked to lay my hands on his head. The Church in China is made up of the united American, English and Canadian dioceses. I am sure that if the Board of Missions in this country withdrew its help, you might hinder that Church but you never could kill it!

**Bishop McKim.** If the Japanese people are as iniquitous and immoral as many of our politicians and yellow journals would lead us to believe they would be a menace to the whole world and this joint session would be justified in ordering the Board of Missions to expend every dollar of its budget in a campaign for civil, social and commercial righteousness in Japan.

I have been asked if the Japanese were ever grateful. Last year a Japanese business man—not a Christian—came to me and said “I hear you are trying to do something for the lepers. Will you accept five hundred yen from myself and two or three friends on the condition that it be made the nucleus of a fund for the extension of the work?” Three years ago when we were trying to raise a fund for the new building of Saint Luke's Hospital the Emperor himself gave 50,000 yen and the business men gave 80,000 more.

You will find that there is nothing in our budget for extension. We are looking to the Japanese themselves for a large part of the extension work for the next three years. The estimate for educational institutions provides for about one-third of their support; only one-fifth of the money required for the support of Saint Luke's Hospital has been asked for, the difference comes from the earnings of the hospital.

The Japanese people want the Church; they want the peace and joy and hope that Christianity brings into their lives. You have all heard of Count Okuma, the premier of the last cabinet, who made an address of congratulation at the opening of the new buildings for Saint Paul's College. On another occasion he said, “It matters not how great an army or navy we have, it matters not what progress we make in civilization, unless we have righteousness we shall fail. We must have religion, and when I look around to see what religion we can rely on, I am convinced that it is the religion of Jesus Christ!”



TEMPLE BETH EL

*Where Missionary Exhibits were held*



FIRST PRESBYTERIAN CHURCH

*Woman's Auxiliary Headquarters*

Bishop Lloyd. I wish I could make clear before your eyes the picture that gets brighter as I get farther from the field, of Liberia as it is to-day, and not as it exists in the imagination of American people. Do you realize that Liberia stands for the blessing with which Almighty God has enriched Africa in return for the sin which our fathers committed against Africa? It grows on me as I get older, the fortitude and the courage and wisdom and resourcefulness of that band of men who, fired by the spirit of liberty, went to that most hostile coast of Africa and established a republic. I speak deliberately and without any exaggeration, Liberia is just as definitely a self-governing country as our country was when the constitution was signed. I never dreamed of it. There are 50,000 civilized people in that republic, perhaps ten thousand of them descendants of American Negroes, the rest drawn from the native tribes by the same spirit. And that civilization was established in the face of opposition which when one reads about it it almost seems miraculous. There was not a tribe that was not a warlike tribe. The only white people have been traders from other nations whose business it was to foment trouble between the native tribes and the Liberians to save themselves from having to pay customs' duties. Now without any army or navy that country has established itself so that there is not one tribe in Liberia that does not respect the government, that does not pay its taxes quietly except when their chiefs are bribed by foreigners. When I was there there was not a single chief who did not say to me, "If you will send us a teacher we will give him a house." I have seen almost every kind of peoples under heaven and I want to say that the people of Liberia stand square with any of the undeveloped peoples.

They have nothing. They haven't a road; they haven't a harbor. I asked the president how it was that they were a hundred years old without any material development. He said, "We have faced the question as to what is better, to seem to have no development or to lose our liberty." There is only one government that will help Liberia without its losing its liberty and that is ours.

## The Second Joint Session

What appeal does Liberia make to us? They have established in Liberia a national Church. That Church is acknowledged by everybody to be the strongest influence for good in the republic. Again and again I was told by men who had nothing to do with this Church that Bishop Ferguson stood single-handed against men who tried to bring back heathen customs such as polygamy. The men on whom the responsibility of the government rests were trained in our Church. Of the clergy only two had ever been out of Liberia and any bishop might have been proud to have had them for his workers. What have they got? Oh, my brethren, if you had seen the things they had to work with! How they get their education I don't know. They have got nothing but pieces of books. And yet they are capable of doing anything if people will show them how. They are just as competent as we are, the difficulty is they have no contact with the outside. There is not a single hospital except a little place at Cape Mount where a faithful white woman is working by herself and there is not a physician in the land.

Liberia is the only place on the face of the earth where a republic has been established and kept up by black people, and those inland people in Africa are watching the experiment. If Liberia is successful the result will shine down to the Cape. Send them a bishop and a few workers and get them tools to work with so that they can train Liberian men and women to fulfill the tasks to which God has called them and Liberia will illuminate Africa.

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After Bishop Lloyd's address many questions were asked about Liberia to which Bishop Lloyd replied. As the Reverend N. H. B. Cassell, D.D., the head of Cuttington Divinity School, was in the house the deputies expressed a wish to hear him. Dr. Cassell said a few words of appreciation of the help Liberia had received from our Church and paid a tribute to the late Bishop Ferguson: "His work is being carried on by twenty-seven priests and eighty-seven other missionaries. Churchmen enter into every department of the government and stand for the very best in the country. Withdraw the influence of the Episcopal Church from Liberia and there would be left very little social or religious work in the republic."

**Bishop Rowe.** My first words are of thankfulness that the Church of God has widened Her outlook. But I want to speak of something that I do not see in the budget. We may have money but without **workers** we cannot work. The work in Alaska has been hindered and kept back for the want of workers. There seem to be societies and bureaus for almost everything in the Church except a bureau for supplying men to the mission field. The manhood of the country responded when the flag called them to a great cause and I do not think there is any holier cause for men to give themselves to than the cause of Christ's Kingdom. What we need in this Church is a sort of spiritual league in every church making this dearth of workers a matter of prayer to God.

Alaska is not such a hard field for a real man. Look at Mr. Drane in the Tanana Valley. He has an immense territory—I am almost afraid to tell you the extent of it—of hundreds of miles and there are no trails. In the summer time he takes a pack and puts it on his back. He is looked upon by the other roughnecks as a roughneck himself. He is respected because they see that his heart is in his work. He is not afraid of hardship.



BISHOP ROWE  
*Went to Alaska from Michigan*



ARCHBISHOP PLATON  
*Escorted by Bishop Darlington*

We have in our missions to provide education for the native races. We have an industrial school at Nenana. The building was put up from the United Offering of fourteen years ago. Through this school we have developed boys like Walter Harper, for instance, who was Archdeacon Stuck's travelling companion across the wastes of Alaska and who was the first to reach the top of Denali or Mr. McKinley. He hoped to offer his services to the aviation department but was lost in that terrible wreck of the "Princess Sophia" a year ago this month. At our other boarding school at Anvik it is pathetic to see how the parents plead for us to take their children, and yet Dr. Chapman told me he would have to close his school unless he could get workers.

And it is the same with the hospitals. The only Church that is doing hospital work pure and simple for the natives is our Church. Away up on the Porcupine River, 250 miles from Fort Yukon, a ferocious dog tore open the face of a little girl. She was hurried down all that way to Saint Stephen's Hospital and when I saw her Dr. Burke had made a magnificent job of it, he had completely restored her face. We have one hospital fully equipped and it is idle because we cannot get a doctor or nurses or a matron for it.

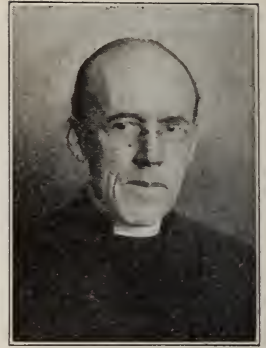
We have had our mission at Point Hope ever since the day when that good layman Dr. Driggs labored there. The Eskimo people for three or four hundred miles around have been confirmed. Only one man has been stationed there. We need a hospital and more workers up there. The Church is coming, I think, to know itself. I am familiar in Alaska with the man who lies down in the cold and goes to sleep—and dies. We are going to have an opportunity of waking up those who are asleep.



*Dr. Patton  
General Director*



*Reverend R. Bland Mitchell  
Central office*



*Dr. Milton  
East Carolina*



*Dr. Freeman, Chairman  
Minnesota*



*Dr. Gardner  
Religious Education*



Photo by Paul Thompson

*Reverend R. F. Gibson  
Atlanta*



Harris & Ewing

*Mr. L. B. Franklin  
Treasurer*



*Dr. Stires  
New York*

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SPEAKERS AT THIRD JOINT SESSION





IN THE BASEMENT AT TEMPLE BETH EL

*The illustration shows only the exhibit of the Literature Department of the Board of Missions, which includes THE SPIRIT OF MISSIONS and all the free literature published. Comprehensive exhibits were made by the Educational Department and the NATION-WIDE CAMPAIGN. The place was somewhat out of the way, but in spite of that fact people came in great numbers to study at first hand the various publications of the Board of Missions*

## THE THIRD JOINT SESSION THE NATION-WIDE CAMPAIGN

**T**HE third joint session, on October fifteenth, was devoted entirely to the **Nation-Wide Campaign**. The chairman was the Reverend Dr. Freeman of Minneapolis and the speakers were the Reverend Robert W. Patton, D.D., who presented "The Genius of the Campaign"; the Reverend R. Bland Mitchell—to whose skill and unremitting labor at the central office the success so far attained is largely due—who spoke of the "Survey"; the Reverend William H. Milton, D.D., who presented "The Plan and Methods of the Campaign"; the Reverend William E. Gardner, D.D., secretary of the General Board of Religious Education, who emphasized "The Part of Religious Education in the Campaign"; the Reverend Robert F. Gibson, who spoke of "Publications and Publicity"; Mr. Louis B. Franklin, who presented the "Business Details"; and the Reverend Ernest M. Stires, D.D., who emphasized "The Urgency of the Campaign".

**Dr. Patton.** We wish to say with all the emphasis we can that we are not here to make speeches or to preach sermons about the Campaign but to make clear what it is. To that end we trust that if anyone has a question in his mind as to detail he will feel perfectly free to ask for information and if we can answer we will. After the mass meeting of Sunday evening at which 4,500 persons heard that marvelous presentation of the subject by the bishop of Chicago, it would seem almost a waste of time to make any further exposition of the genius of the campaign but I



THE HOUSE OF BISHOPS

shall invite your attention to a few considerations. The genius of anything is the soul and the mind of it. It is that which underneath the visible part of the thing determines its origin, its character and destiny. The origin of this Campaign is we believe in the will of an eternal God of love, and the power of it is in the overshadowing of the Divine Spirit.

How was it born? Well it came into being as an idea about ten years ago, then the idea embodied itself into a vision and the vision incorporated itself into a plan. Then after the war was ended there came from the bishops, priests and laymen of the Church, not one or two dozen but hundreds and thousands of letters to the Board of Missions—the only visible body in the Church so constituted strategically and with the means and opportunity available—asking that this Church be given the opportunity to have a great campaign. The Board of Missions under the leadership of its president felt that if a campaign were to be undertaken it must be in the interests of the whole task of the Church and therefore the first step was to invite the other organizations of the Church to accept the plan. And then it was put before the bishops. Within ten days ninety per cent. of the bishops had said “We will stand by you.” It was put before the diocesan conventions and there was an enthusiastic response from practically every diocese and missionary district. That is the authority for it.



IN SESSION, DETROIT, 1919

What is the end of the campaign? It is the informing the minds and awakening the consciences of the Church by visualizing before it the picture of its task. We have never proposed to put a budget on this Church. I received a letter saying, "Please tell us business men in monosyllabic words what the purpose of this campaign is." I replied, "It is to urge every man and child in the Church—I did not say women for there is no need to urge them—to demonstrate his love of and faith in Jesus Christ with all he is and all he has." But you cannot separate prayer and sacrifice. The end of this campaign is to consecrate not merely the persons of Church people but their possessions.

**Mr. Mitchell.** We asked for the Survey, first, to cover strictly missionary needs, such as the work done among the Indian, the Negro and the mountaineer of the South. The second group dealt with those parishes which because they have been left so much to themselves have been running under half or quarter power but who with trained leadership would be able to come to self-support. The third platform dealt expressly with religious education, the training of men for the ministry and the training of a lay ministry to apply Christianity to the problems of the day.

It was made by men who knew what these things are not by a body of commercial experts. Every diocese asked every parish and congregation

## The Third Joint Session

to make its own report. These reports came back to the diocesan committee. For the first time in many dioceses the laity sat upon what was needed in that diocese for the promotion of the work. Those documents endorsed by the committee went to the bishop and constituted the basis of the survey. With very few exceptions that survey is a trustworthy document, a reliable expression of the needs of the Church. For the first time we have a record of the state of the Church in eighty-three dioceses and districts in these United States as well as abroad. For the first time we have a complete picture of what the Church is. We can show Her the whole vision of Her whole task. The diocesan surveys reveal that the Church has been running at about one-quarter power. She has left weak parishes alone in a rank congregationalism to work out a problem which belonged to the whole Church.

**Dr. Milton.** The Church has not always made it easy for those of us upon whose shoulders was placed the heavy responsibility of planning for this Campaign, for always the necessity was laid upon us for keeping our faces straight to the front between two extremes, one represented by the so-called practical men who insisted that we confine ourselves to a campaign for **money**, the other by those best known as "mystics" who have been pleading that if it were a religious campaign we should keep clear of such sordid plans as might degrade it to an effort to extort money from unwilling pockets.

It was necessary before we laid the results before the Church or the ultimate plans whereby the apportionment must be made, that certain great informing motives and principles must be instilled into the mind of this Church, that She must be brought to a humble consciousness of Her own mission as the Body of Christ in order that we might think and do such things as are right. I want just to outline to you what those informing motives and principles have been. First of all I would place **faith in God**. We did not think that we were doing these things in our own wisdom. This is not a movement of any one man or group of men; it is a movement of the Church of Jesus Christ under the compulsion of the Spirit of God and of the Master. We have called the Church to prayer in those immortal words of Lord Roberts when he said, "We have the men, the guns and the ammunition; what we need is a nation on its knees!" We have followed them up with the words of the bishop of Maryland, who said, "What under God we ought to do we can do".

And the second informing motive has been the creation of a **wider Church consciousness**. What this Church needs is the breaking down of the barriers and walls of an effete parochialism, the widening of the bounds of the diocese, and still further the breaking down of the barriers of a national consciousness so that this Church might enter into a world consciousness.

The third motive has been the **humanizing of the budget** of the Church's work. There is no romance in giving a hundred thousand dollars to missions, but we are training teams of men and women to take the hard cold facts and warm them into the life of human service and human need. It is the enlistment of the laity in an evangelistic programme, that lay power which our mother Church foolishly lost when She allowed the great

## The Third Joint Session

lay missionary society to drift from its ranks and form a Church of its own. The bishop of Chicago said when the campaign was explained to him, with a characteristic flash of wit, "I see it! What you are trying to do is to take this Church which is standing on Her head and turn Her upside down and stand Her on Her feet!"

**Dr. Gardner.** One of the tasks of the **Nation-Wide Campaign** will be to draw from the Church the workers needed, in the ministry, nurses, teachers, doctors and business men. The want of workers is one of the most conspicuous facts that the survey reveals. If every diocese and missionary district would provide five workers each year during the three years the need would be filled. Don't you believe the Church is ready to give these workers? In this convention one young woman has come to me who wants to give her life for the Church. We have begun to set up what we call a vocational department. We have asked Mr. Courtenay Barber of Chicago to take charge of this department and He has been calling us into conferences and organizing this work so that every department of life will feel the call of the Church for workers. We have work among students in approximately 500 colleges and universities. To them in the next few weeks properly prepared literature will go. I wish I had time to tell you of all our plans but they must all come up in detail at a later time.

**Mr. Gibson.** The work done for publicity comes under three heads: the Church weekly, the Church monthly and the publications of the Campaign. When the Campaign was launched the question arose how the message could be sent to the people. It could not be given through the pulpit because only a part of the people go to church. It was found that the circulation of the four Church weeklies was so small that the greater part of Church people would not learn of the Campaign in this way. This is one of the conditions which it is hoped this campaign will improve. We are going to try to see that every family in the Church takes a Church paper. So, as we could not depend on the Church papers reaching the people we formed a news bureau. Trained men were secured with centers in New York, Chicago, Atlanta and San Francisco. That bureau had sent out up to two days ago 510 separate new stories. We could control the stories but we couldn't always control the headlines! Some conservative people have been shocked at some of these headlines, but we are glad to report that the criticisms which have come in have been few.

With regard to our publications, we put out 200,000 of the first edition of our bulletin but we have been obliged to increase the number until now our order is for 575,000 copies. That is a large order and takes time to print and time to circulate. This literature is intended for those who do not go to church or take a Church paper and therefore are not informed. We had two or three principles to govern us in preparing this literature. In the first place you will notice that all the literature is anonymous. We thought it best to have everything stand on its merits. In the second place when the first literature was issued criticism came from two directions: on the one hand that what we were saying was mere camouflage, that this was nothing but a money drive; and on the other hand that we were saying too much about money and that this was a spiritual drive. It was evident that the middle of the road was the road



GRAND CIRCUS PARK, DETROIT

*Many of the Delegates were entertained at the Stabler and the Tuller. Saint Paul's Cathedral, Arcadia Hall, Temple Beth-El, the First Presbyterian Church and Saint John's are all on Woodward Avenue (the street nearest to parallel with the bottom of the picture) a short distance from the park.*

## The Third Joint Session

for us! It is a spiritual movement but it would not be successful unless we gave opportunity to the people to express in a practical way their newly-awakened spirit of sacrifice. We have had any amount of suggestions to take up this or that subject but we felt we could not tie ourselves to anything but the Campaign. If we have failed it has only been because the devil has been more watchful than we were and he has sneaked something in!

**Mr. Franklin.** If I confine my remarks to business detail I hope you won't think that I believe that this Campaign can be successful merely by organization and the perfection of business detail, because it is my deep conviction that unless it is carried out in the spirit of prayer and devotion to God it has no chance of success. But it is necessary to have organization. We are not setting up any new machinery because there is sufficient organization in the Church as it is already constituted.

It seems to me that this work to be successful must bring into step the forces of the laymen. You have already heard of our plan for a large body of laymen to speak at Church services, giving the viewpoint of the layman. Someone has said that we cannot get them. Well, we **have** got them. We hear wonderful stories of the way they are coming in. I heard of one man who moved into a new town. In his old parish he had been a great worker, but the problems he saw before him in the new one seemed to him small and insignificant and he drifted away and affiliated more or less with another Christian body. "I wish I could get him," said the rector. "You **can** get him," I said, "he has never had a job big enough for him." The next day I heard he had pledged himself for the campaign to speak wherever he is wanted. You can get the biggest men if you put it up to them and tell them this is the biggest thing we have ever had.

Every parish must have its canvassing committee. The recommendation is that they work in teams often under captains, and that these men and women distribute literature hand to hand and secure a promise that it be read. The mere fact that a layman will make visits from house to house is the strongest argument for the other men to go into the work. So pick your best men and women in every parish for this work. Don't leave it for the children. What effect has it on a business man if a child comes in and leaves a paper?

In addition to these teams of ten each parish should have its central canvassing committee whose duty is to make a selected list of names, either the most wealthy or the least interested, and give them special attention by special people specially trained for the purpose. That is the most important committee we ask you to organize in your parish.

Some of the conversations I have listened to seem to indicate that there is in the minds of many people an idea that after this canvass of December seventh is over there will be fifty or seventy million dollars in cash deposited somewhere; that this canvass is for immediate cash. This is not true. We are only trying to get the whole Church to do something at the same time that has been done all over the country by separate parishes. We ask in the first place that all the members of this Church support the work of the Kingdom of Christ. We do not want big offerings; it is the regular weekly offerings of all that we want. We propose to the diocesan committees that they use the double pocket envelope without change and the same kind of pledge card that they use to-day. We create

## The Third Joint Session

no new organization for the collection of this money. We recommend to this convention that in every diocese and parish there be appointed a missionary treasurer who shall be a separate person from the diocesan or parish treasurer, such missionary treasurer to handle the missionary funds of the church so that they cannot be confused in any way with the funds of the parish. The duty of the parish missionary treasurer shall be to forward a proportion of the money determined on in advance to the diocesan missionary treasurer for diocesan work and another portion to the general treasurer of the Campaign, who in turn is given the duty of distributing to the three general boards of the Church to be by them administered for the general work of the Church. There is nothing new in the handling of funds or in the method of their collection.

There is something new, however, in the amount, and that seems to be a stumbling block in the minds of a good many people. But it seems to me that it only means a new vision. We are going to every one of our more than a million communicants and say to them, "Do you really believe it when you sing 'All things come of Thee, O Lord?'" In other words we are going to talk stewardship to them and then leave it to the individual as to his responsibility to the Church of God. The message must be carried, not only in the pulpit but by the canvassing committee. Don't let the magnitude of the amount raise stumbling blocks. It is the thing which is attracting the laymen all over the country because it is so big that they must get into it. We have been criticised because we have gone into this campaign without the backing of this or that millionaire. I cannot argue on that subject. It is entirely beyond the conception of the Campaign. It is not a millionaires' campaign. In Washington in May, 1917, we had letter after letter from the financiers of this country to the effect that it would be suicidal for this government to issue bonds to the amount we proposed. You all know what the country did. My friends, this is a venture of faith; it cannot be laid out in dollars and cents and I know that this convention will have the faith to put it through.

**Dr. Stires.** We are to be congratulated on an opportunity which ought to mean much to us—the opportunity to preserve a fair measure of our self-respect. When we speak of the **Church**, as I do, of **the Church** as some do, of the **American Church** as many of us do, I am reminded of the fact that so far we have not justified ourselves in the eyes of the nation in making such a claim. I am reminded of the story of a man who was asked by a friend in a distant part of the country where he was visiting whether the people in the community from which he came were in the habit of saying that a hen sets or that she sits. "I do not know that I ever heard the question discussed," was the reply, "but we say this, when we hear her cackling we want to know whether she has laid or whether she she has lied!" I suggest as one of the reasons for the urgency of this campaign that we have now an opportunity to **make good the claim** that we have so frequently and arrogantly made. We have seen the amazing sight since the last convention of a great nation mobilized for war as none of us could have thought possible, without that sectionalism of which we have been accused. What wonder that our Church, which has so much reason for pride in Her heritage, has determined that no less than the nation She must mobilize Her resources and show, as did the nation, Her readiness for service and for sacrifice.



## The Third Joint Session

Then another reason for urgency is the **greatness of the need**. I am not thinking primarily of those opportunities and needs which are called missionary. I am thinking of the fact that the two great needs of all human beings are possibly the need to receive, and quite as certainly the need to give. If people are not stimulated to give and receive, then there is that spiritual solitude and waste in mind and heart which is deadly to the soul. There are men in positions of vast power and influence in the nation to-day, Matthews sitting at the receipt of custom, Sauls who in their blindness are persecuting, who are potential apostles for Christ if you and I see that the light shall be theirs. There are little children being enslaved by the cold, selfish Herods of this world whom it is our business to seek and to save. There are classes and masses to-day misunderstanding each other whose problems cannot be solved except by His Spirit.

Then I am thinking of the missionary needs, of the bishops sent out to make bricks without straw who have the heartbreaking experience of seeing marvellous strategic opportunities come and go without their being able to take advantage of them, who are expected to gain victories without any troops being furnished them; and I am thinking of the larger number of underpaid younger clergy who are facing the impossibility of making both ends meet, who give everything they have to the cause of Christ. We are doing what no general of an army would do, allowing our men to remain in their lonely, difficult posts almost forgotten, but, please God, the **Nation-Wide Campaign** is going to change all that. I am thinking of those "angels of the Churches"—whatever the meaning of the phrase nineteen centuries ago, the angels of the churches to-day are the wives and daughters of the clergy. I first heard that statement from that splendid man, Dr. Leighton Parks of New York. I am sure that the Campaign is going to bring a breath of invigorating air and the water of life indeed to those who have made possible the devotion of a consecrated man.

Then I think the third reason for the urgency of the Campaign is the **opportunity**. You know every need of God is an inspiring opportunity, just as every temptation to be a slacker is at the same time a temptation to be a hero. I will ask you, without underestimating those marvellous and inspiring opportunities beyond our borders, to feel and hear for a moment the cry and the need of heathenism at home. The figures as to the degree to which we are illiterate and irreligious in America are appalling and significant. One illustration of our opportunity in this respect comes to my mind from my experience in the war. A young Russian Jewish lad from the lower East Side of New York had been drafted. He tried to do his best to evade it, was captured and taken to Camp Upton. He refused to drill and was put in the guardhouse but remained rebellious. At last a clever young captain got permission from the colonel to see what he could do. He went to the young man and said, "I want to make a bargain with you and the colonel will back me up in it. Put on your uniform, attend the classes which tell what the great conflict in Europe it about, for five days. Play the game like a man. At the end of that time if you still want to go I will see that you are transferred to some other branch of the service where you will not have to fight." The young man agreed and at the end of three days asked if he could go home for two days. The captain demurred but the young man said, "Captain, you don't understand. I have had six lessons on America and what the war is about. I was born on the



BELLE ISLE—ONE OF DETROIT'S PLAYGROUNDS

## The Third Joint Session

East side but I never knew anything about the United States until the last three days. I have two brothers that lied out of the draft and two cousins that ran away. I want to get the whole family together and tell them what I have learned." The captain let him go and he came back two days later with four men. He went over to France and in the course of a few short weeks this young man who had hated this government and all it stood for gave his life to save the life of the captain who had trusted him.

Let me give you one more illustration of our opportunity. A few years ago the Indian commissioner of the United States asked to address the Board of Missions. He said, "Gentlemen, I have come with a petition from the government that you come to its help. We have a school for our Indian wards in a station where we have changed teachers five times in three years and three times in the last nine months, because it was so lonely they couldn't stand it. A missionary of this Board has remained in that place for twenty-six years. Can you help us to get teachers? We are coming to understand that until you get the religious motive into the teachers of America we are not going to get our places equipped."

Because we have this power a great responsibility has been laid upon the strong shoulders of the Church. Billy Sunday once said, "When the Episcopal Church wakes up, watch out!" That moment, please God, is near; that moment, please God, is here.

When the gallant commander of the American Expeditionary Force stood at the tomb of Lafayette he cried, "Lafayette, we are here!"

Beloved Captain of us all, our Lord and God, we are ready!

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Dr. Stires' address was received with much enthusiasm which rose to a still higher pitch by the words of the chairman:

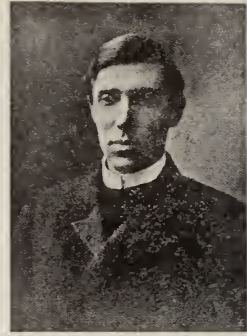
**Dr. Freeman.** There is another note which has not been sounded today and that is the effect which this movement is going to have upon the Church in unifying its forces. I like the term "mobilize" but I like to think of the Church as united. We have a Commission on Faith and Order, men and brethren, let us practice these things ourselves. Another thing, do not let us delay this movement. We all know how long America waited before she went into the war. Had we waited another year America would have lost her soul! I was brought up as an expert accountant and I appreciate the value of accuracy and perfect mechanism but I have perfect confidence in the men who are to perfect the details of this campaign. Let us tell them to go on and we will follow them. I speak with all humility as a member of the Board of Missions of seven years' standing when I say that I rejoice to see the Board of Missions on the job! We have waked up; we have assumed an obligation and offered a programme—imperfect in details of course—that will mark an advance step that is to revive this Church from coast to coast. Brethren, I feel so deeply concerned about this thing that should there be a discordant note concerning it I will start a **Nation-Wide Campaign** myself! I have faith in Him whom I left my former occupation to serve to believe that we have nothing to fear in bringing this movement to a triumphant issue!

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At the close of Dr. Freeman's address many of the deputies asked for the privilege of the floor to add their word of satisfaction and thanks for the movement which bids fair to bring new life to the Church.



*Dean Myers*  
*Cuba*



*Bishop Tucker*  
*Kyoto*



*Bishop Fiske*  
*Chairman*  
*Central New York*



*Bishop Mikell*  
*Atlanta*



*Bishop Remington*  
*South Dakota*



*Bishop Rowe*  
*Alaska*

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SPEAKERS AT THE SECOND MISSIONARY MASS MEETING

## THE SECOND MISSIONARY MASS MEETING

ON the evening of Sunday, October nineteenth, a missionary mass meeting was held in Arcadia Hall at which various phases of work in the domestic and foreign fields were presented. Bishop Fiske presided. The addresses were made by the Very Reverend George B. Myers, dean of Holy Trinity Cathedral, Havana, Cuba, on "The American Church in the West Indies"; the Right Reverend H. St. George Tucker, D.D., bishop of Kyoto, on "Japan in the Era of Great Righteousness"; the Right Reverend Henry T. Mikell, D.D., bishop of Atlanta, on "Remoulding the Mountain and Mill People of the South"; the Right Reverend William P. Remington, D.D., bishop suffragan of South Dakota, on "Following Where Bishop Hare Blazed the Way"; and the Right Reverend Peter Trimble Rowe, D.D., bishop of Alaska, on "Alaska: The Great Country". Bishop Fiske, in his happy way, introduced the speakers and each one of them was at his best. The large congregation, gathering as they did at the end of a very busy day, were fully repaid for coming.

**Dean Myers.** What is Latin America? It is composed of the twenty republics to the south of us, ten in South America, six in Central America, three in the Caribbean Sea, and Mexico. In these twenty republics there is a population of approximately eighty millions, of whom less than one-fourth are white. Therefore Latin America is a misnomer; Spanish America would be a misnomer. Indians, Negroes and people of mixed blood make up the other three fourths. The percentage of literacy is very low.

Why are we in Cuba? In the first place for our own household. There are many thousands of white people scattered throughout the island, many of them members of the Church of England or of our own Church. I want to pay a tribute here to many of those scattered business men who are practically missionaries, who stand out in their public and private lives before their people. And we are there for the English-speaking black men who come to us from the British islands. There are in one section of Cuba 10,000 black people without any ministrations whatever and most of them are members of the Church of England. The Roman Church claims only thirty-seven millions, have we no mission to the other forty-three millions in Latin America?

The need of Latin America is the creation of a public conscience. A moral public opinion is vital in a democracy but at present it is utterly lacking in every one of the twenty republics. That is difficult for an American to believe but I speak without exaggeration. There is no such thing in any single country in Latin America as a public conscience and there is no probability that one will be created unless it is done by the American Christians through schools and Churches. This is not due to the race. The Spaniards are a splendid race, proud and independent. They have personal independence but no sense of personal responsibility to the community. For four hundred years the Spanish Church and State taught the people to surrender their intellects. "We will do your thinking for you," they said, "don't worry." The people took them at their word and the result is that there is no sense of personal responsibility to the community.

## The Second Missionary Mass Meeting

**Bishop Tucker.** "Great Righteousness" is the name applied to the reign of the present emperor. Japan's transition from an agricultural to a great industrial country has brought great social problems. The wealth of the country is very unevenly distributed. Yet if one examines the mental attitude of the great majority, its chief characteristic is truly a yearning after righteousness. Every year the Japanese government calls a conference of the governors of provinces, principals of schools and heads of industry. For the last three years the subject has been the question of the spiritual and moral conditions which prevail in the Japanese empire. The Church in Japan stands to-day face to face with a people who are ready to hear the claims of Christianity. In a recent evangelistic campaign carried on in the city of Tokyo, in one week 10,000 people came to hear the message of the Gospel, and of those 900 signed cards to say they wished to pursue the study of Christianity. No one who realizes the position of Japan in the Orient to-day can fail to see that the Christianization of Japan is the great problem of the world to-day. If we are going to preserve the peace and harmony of the world we must give to these Japanese people the only religion which is able to lift them up from sheer materialism and imbue them with the ideal which our Lord and Saviour brought into the world.

**Bishop Mikell.** I should be the last one to depreciate the importance of the Church's work in foreign lands or among the foreign-born in our own land, but I want to remind the Church of a duty which She owes to a people of Her own race, of the most unadulterated Anglo-Saxon blood. In the Appalachian Highlands are about 3,000,000 descendants of the first Scotch-Irish settlers. They have an ardent love of liberty and an intense individualism. They bore the brunt of Indian warfare; they played a gallant part in the Revolution and in the Civil War. In the conflict just past there came out of the mountains the man whom General Pershing called the greatest hero of the war—Sergeant York. Unfortunately their fighting characteristics are not confined to times of war, and as the revenue officers have found out, these ardent individualists cannot be convinced that they have no right to make whiskey in their own stills from their own corn grown on their own ground. Education and religion have passed them by and deterioration has set in and left apathy and ignorance.

The reason we should not let them alone is because they are living so far below their capacities. About twenty years ago the Church began work among them—social, educational and religious. It is impossible to over-estimate the work done at Saint John's School, Lexington, Saint Andrew's and Saint Mary's, Tennessee, Valle Crucis, Asheville and others. Much work has been done with little money and poor equipment.

Now the mountain people are coming out of their cabins and going to work in the mills. Instead of being isolated they are now being herded together. Because of their lack of preparation for this new life, because of their ignorance of sanitation and hygiene, all our patience and sympathy must be brought to bear upon them. At La Grange, Georgia, our principal center for this work, we have a training school, two churches, a central building, a hospital, a gymnasium and many organizations of men and women. There is absolutely no limit to what we could do if we had the workers and the money.

## The Second Missionary Mass Meeting

**Bishop Remington.** The trail I follow is not the same as the one Bishop Hare used; he went on his pony, now the missionary travels in a **Ford**. In Bishop Hare's time there wasn't a decent hotel in the whole of South Dakota. You will still find all over that state what they call the "prophet's chambers" where he used to live.

(The bishop then took his hearers with him to All Saints' School in Sioux Falls and over the prairies to the schools for Indian boys and girls which Bishop Hare established and to the Niobrara Convocation, perhaps the most striking and picturesque annual event in the missionary life of the Church.)

**Bishop Rowe** made the closing address. He reminded his hearers that the word "Alaska" means "The Great Country". Some have called it the country God forgot, but the legislature spoke a fitting rebuke when they adopted as the territorial flower the Forgetmenot, which blooms everywhere.

The bishop told of the experiences Miss Thomas had last year, leaving Chicago in July and arriving at her post at Point Hope on November thirtieth. Then he took his hearers all the way across country to Saint Timothy's Mission, Tanana Crossing, which has been without a resident worker, and read them the pathetic letter from the Indian chief, to the missionary out on furlough:

"Before mission come this place my father tell Bishop Rowe you give us missionary. Then pretty near missionary come my father he died. Then missionary come. This time missionary just the same my father. He gone all my people too much sorry. First time missionary come people no savey (understand) God business. That time just like Indian see little light come in this place. Missionary stop all the time. More and more that light shine in this place. Indian he savey God way little bit; some he walk Jesus trail. This time missionary he gone I don't know maybe we keep God way. Bye and bye you see bishop you make strong talk he send us missionary quick time. What place you go you talk all Christian people they pray for us we hold God way while we have no missionary."

We have inherited the Indian. He has one friend to speak and act for him—the missionary.



**BISHOPS STRINGER AND McCORMICK**

*Bishop Stringer of the Canadian diocese of the Yukon, lives at Dawson and has jurisdiction over that part of Canada next to the northern portion of Alaska. Coming to General Convention as a representative of the Church in Canada he was a most welcome guest. Bishop McCormick of Western Michigan acted as Bishop Stringer's escort in the opening procession.*

# THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

**I**N the new prospectus of books and other educational material issuing from my office, attention is called to Dr. Brooks' "Christian Americanization", as one of the text-books for use this year, the other, of course, being "Neighbors". Some classes will choose the one to study; others will prefer the other. But in any case please remember that they should go hand in hand. Whichever is used, the other should be the basis of all collateral reading. "Christian Americanization" (a horrid term, by the way, and one requiring endless definition) is broader and more general in its scope—more theoretical in treatment. "Neighbors" is more specific—treats more fully of the historical background of the various immigrant races—deals more directly with definite groups with which our Church has ecclesiastical kinship. It is absolutely true that theory and practice, especially in this case, can't be separated. Hence, I again urge the necessity of using both books.

**M**ISS WITHERS asks me to say that the following are the text-books for Juniors this year. With one exception, they are included in the new series entitled "The Church's Mission" Series.

- Ages 4-8. "Down the Garden Path", Welles .....40c
- Ages 9-11. "Americans All", Seaman .....40c
- Ages 12-14. "The Fair American", Giles .....50c
- Ages 15-21. "Observation Trips to the Church's Outposts"....20c

- "The Why and How of Missions", Brown .....50c
- "Suggestions to Leaders", Tilotson .....10c

Of these books, the only one dealing with the Immigrant and therefore directly in line with "Neighbors" is Mrs. Seaman's "Americans All". It consists of stories of Russian, Mexican, and Chinese children in America. It is a Missionary Education Movement publication, and is accompanied by charming sets of picture-sheets which sell at 15c each; also by a set of fifty-six colored pictures of foreign peoples, 3 x 2¼ inches, entitled "World Friendship Stamps", intended to be torn apart and pasted in a leaflet of simple printed matter provided for the purpose; the set costs 50c. I have seldom seen a publication more attractive for children than "Americans All", with its accompanying material.

All of these books can be supplied from my office.

**T**HE Churchwoman's League for Patriotic Service has placed in my office for sale, copies of one of the most striking calendars for 1920 which I have yet seen. It is printed in America's colors, and bears, on each sheet, the national flag beneath the Church flag as used in the Navy at the hour of Divine Service. The great events of the war are given on their respective dates, and each sheet carries a ringing call to service in the form of two quotations from eminent men. At the foot of each sheet are brief verses from the Bible on the same theme. Price 75c.





SIDE VIEW OF ARCADIA HALL, DETROIT

## PRE-CONVENTION MEETINGS

PRE-CONVENTION meetings begin with the close of the last convention. Men and women all over the Church at the close of one convention begin praying, planning and working for the great matters which are to come up for consideration at the next. For obvious reasons it is impossible to consider all of these, nor is it possible in our limited space even to consider all the pre-convention activities in Detroit itself. The great convention of the Brotherhood of Saint Andrew, which must rank with the greatest of their gatherings, was held in Detroit immediately preceding General Convention. Questions of grave importance were under consideration and messages were brought to the Brotherhood by able men who spoke out of rich experience. Their deliberations and conclusions should command the interest and respect of every man of the Church.\*

Many meetings representing this or that organization were held, but

\* We would suggest that readers of THE SPIRIT OF MISSIONS send for a copy of the November and December issues of *Saint Andrew's Cross* which give a full account of the Brotherhood convention. Address Mr. Geo. H. Randall, Church House, Twelfth and Walnut Streets, Philadelphia, Penn., enclosing 20 cents.

our privilege is to emphasize particularly the two conferences which the Board of Missions held with the domestic and foreign missionary bishops. Three years ago the bishops of the foreign missionary jurisdictions met with the Board and talked over informally and frankly many of the matters in which both groups are interested, and the conference was of such decided value that the plan was enlarged to include also the bishops of the domestic missionary jurisdictions.

On Thursday, October second, every continental domestic missionary bishop save one met with the Board of Missions. Bishop Sage of Salina was too ill to come and the whole Church was shocked by the news of his death that very day. (See page 713.)

Bishop Francis of Indianapolis was elected to the chair.

Having worked and planned and counselled together for many months, and having gathered in Detroit two days before to discuss their plans and advise one with the other, the domestic missionary bishops came to the conference with the Board with a united policy, which

## Pre-Convention Meetings

Bishop Burleson of South Dakota as their spokesman, explained. As a result of the discussion it was agreed that the domestic missionary districts should not be considered on the basis of the foreign districts as the problem is one of the creation of dioceses, each one of which is directly related to every other diocese in the country.

First having made budgets for the individual districts, the bishops had each one discussed the needs in his particular field in relation to the needs of all the others. The result was that one or another opportunity was seen to be not quite so imperative as a similar one elsewhere and by mutual consent the one was approved and the other withdrawn. With a united budget, throwing their united strength behind it, the domestic missionary bishops came to the Board with a constructive, far-reaching policy which greatly impressed everyone, and on the recommendation of the committee appointed to consider the matter the conference brought this to the attention of the Board requesting its favorable action.

The action of the Board of Missions will be found on page 783, but a very great deal of value is found, not in the written record but in that mutual interest and confidence which were begun or stimulated by the conference held with the continental domestic missionary bishops. The step taken is a great step forward. The united strength of all the bishops is behind each domestic missionary bishop and the united wisdom of all is at the service of any one of them. Not only does so definite a policy render intelligent supplication and prayer possible but also it encourages sympathetic support. Bishop Wise in one of his convention addresses said that the tragedy of the Church is its **diocesanism**. One great step forward

has been taken to put the whole Church behind every portion of the Church. The budget seems large when compared with that of former years, but it simply means that the Board in the name of the Church underwrites what constitutes in the judgment of all the domestic missionary bishops the actual needs, and in turn the bishops place themselves at the disposal of the Board to help inform the Church as to the reason for these needs and to solicit help in meeting them.

Many other matters of importance were considered, but the one great predominating fact was the united policy of the domestic missionary bishops and its hearty support and enthusiastic reception by the members of the Board attending the conference.

On Friday, October third, the foreign missionary bishops met with the Board as they did three years before. Bishop Francis was again elected to preside and he did so with grace and ability. While many questions were of interest and bore definite relation to the bishops, the conditions of one country differ so widely from those of another that the answer cannot be the same in all cases. The missionary bishops at home, working under one flag and in one tongue can form pretty much the same rules. The missionary bishops in foreign lands working under totally different conditions one from the other must often meet the same question and accept the same opportunity very differently. For this reason the results of the conference could not always be put down in united action but the committee appointed for the purpose brought in resolutions which were later recommended to the Board for favorable action. The resolutions set forth the main subjects under discussion and the action of the Board will be found on page 783.

## MEETING OF THE BOARD OF MISSIONS

THE regular meeting of the Board of Missions was held in Detroit, Michigan, on October sixth and seventh. This meeting was preceded by a conference on the second between the Board and the continental domestic missionary bishops at which sixteen of the bishops were present; and on the third by a conference between the Board and the foreign and Latin-American bishops. At both these conferences many questions of large and vital importance were discussed and at each conference a committee was appointed to bring in its findings at the meeting of the Board on the sixth. Twenty-five elected members were present at this meeting, every province in the Church being represented. In addition there were nineteen of the continental domestic missionary bishops and seven of the bishops from the foreign and Latin-American fields.

The matter of first importance was the report of the committee appointed to bring in its findings on the conference preceding the meeting of the Board. The first report was on the conference between the Board and the continental domestic missionary bishops. This organization of the bishops in this country has been in progress for two years, and for the first time in the history of the Church the bishops have agreed upon a policy in the domestic mission field and have made up their budgets when all were present and could consider the needs of each in relation to the whole. The budget as thus presented carried with it the unanimous approval of the bishops and the Board agreed to underwrite it. In turn the bishops agreed to place themselves at the disposal of the Board as speakers to assist in raising the budget.

The next report was on the conference between the Board and the bishops in Latin-America and the foreign field. Among others were the following recommendations:

That the formation of unofficial organizations to provide special funds for special features of the work under the care of the Board of Missions should be discouraged; that the Board of Missions should establish some definite plan for the pensioning of lay workers; that women workers should receive the same support as unmarried men of the same length of service; that special emphasis be placed on the training of a native ministry and in the theological training of candidates in the field.

The question of giving larger measure of episcopal supervision to the Panama Canal Zone and parts adjacent received careful consideration by the Board. Within the past four years the Canal Zone has become a great American center and has now one of the great American military garrisons. It is a federal center to which the eyes of all men are turned; it should be a great Church center also. In view of all these facts it was considered desirable to recommend to the House of Bishops that it elect a bishop to have jurisdiction in those portions of Panama and Colombia over which the Church of England has given us jurisdiction.

Haiti being so difficult of access by the bishop of Porto Rico, under whose care it has been for some years, it was suggested that if the House of Bishops saw fit to elect a bishop for the Panama Canal Zone and parts adjacent, he might also be given charge of Haiti.

The question of our participation in the Interchurch World Move-

## Meeting of the Board of Missions

ment was presented very fully to the Board for whatever action it might determine to take. The Board hoped that General Convention would see fit to authorize it to cooperate in the Movement to the full extent of its power, **provided** that the Church be not committed in the matter of ecclesiastical polity.

Naturally the **Nation-Wide Campaign** received a great deal of attention at all the meetings of the Board. The interest in this was expressed by the large attendance of General Convention delegates when the question was discussed. Dr. Patton, the national director, explained most fully and clearly the genesis of the movement and its progress up to the present time. Dr. Milton, rector of Saint James's Church, Wilmington, N. C., who among others is giving freely of his time to the furthering of the movement, outlined the plans for publicity. He spoke especially of the fine spirit of co-operation which both the Church and the secular press have shown in their efforts to keep the news of the **Nation-Wide Campaign** before the people. The Board unanimously adopted a resolution expressing its appreciation of the newspaper men of the country as a whole for their help in securing a well-informed public opinion on this most important programme of the Church. The Reverend R. Bland Mitchell, who has so ably managed the central office, explained in detail the plan of the survey.

The treasurer, Mr. George Gordon King, who has served the Board so faithfully for ten years, had presented his resignation to a previous meeting of the Board. This resignation will take effect at this General Convention when his successor will be elected. The feeling of the Board is best expressed in the following resolution which was adopted by a rising vote:

The members of the Board of Missions place upon their record as the ten years of service of Mr. George Gordon King as treasurer of the Board comes to an end, the expression of their high appreciation of the great work he has performed for the Board and for the Church. He takes his place as a great servant of the Church by his long and patient and arduous labor. He has given to the provision of the financial support of the missions of the Church a fine spiritual tone which has been of the highest value. He has been an inspiration to all of his fellow laborers and his great example of faithfulness and devotion will be treasured by them as long as they shall live. The Church has been made richer by his unwearied service for the extension of the Kingdom of our Lord. He has stood for a large and wise policy in our missionary work and no words can adequately state our feeling of obligation to him. With deep sense of gratitude for his fellowship in the endeavor to heed the Lord's command to preach the Gospel to the whole world we give to him the assurance of unbroken remembrance and affectionate regard, with the hope that the richest blessings of the Master Whom he has served so well may come to him abundantly.

One of the greatest losses the Board has sustained in past years is in the death of the bishop of New York. A memorial reciting his service to the Church at large and especially that part of it expressed through the Board of Missions, and voicing the profound sense of loss on the part of the Board, was adopted by a rising vote. (See page 712.)

The treasurer noted especially that the Sunday-school Lenten Offering was in excess of any previous year with four more months in which remittances could be made.

The budgets for the work both at home and overseas were presented to the Board for its approval and presentation to General Convention at the joint session as required by canon. These budgets will, on action of the Convention, become part of the total budget of the **Nation-Wide Campaign**.

# THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

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## TRIENNIAL DAYS IN DETROIT

*By Ada Loaring Clark*

THE Triennial meetings of the Woman's Auxiliary of 1919 are over. All the inspiration given, the enthusiasm aroused and the resolves made lie between the vision given by Bishop Bratton in the opening Quiet Hour and the closing solemn service of Holy Communion when, at the bidding of our beloved chaplain, Bishop Lloyd, we reconsecrated ourselves for service. We shall carry out the plans we have voted to accept and, under the new order of things, a gradual evolution will take place, God willing, that will go far in extending the Kingdom to the uttermost parts of the earth.

Amongst the changes decided upon stands out first the United Offering, to be known in future as the **United Thank Offering of all the women of the Church.** We have been given a new prayer for this which is comprehensive and complete.

We shall form a Service League with national, diocesan and parochial committees embracing all women's organizations and working in the five fields of service—the parish, community, diocese, nation and world. The members elected to serve from the Auxiliary on the national committee are Miss Elizabeth Matthews, Miss Lucy Sturgis and Miss Elizabeth Delafield.

The Emery Fund—a jubilee gift to be made in 1921 of at least \$50,000: This will be given as a special

thankoffering for the privilege of fifty years of service in the mission of the Church and is named to honor the three Emery sisters whose lives of devotion to the cause of missions have been an example for women for all time. Mrs. John Markoe of Philadelphia will be the treasurer of this fund, and the interest will be used in caring for returned missionaries who need rest or recuperation.

The Mary E. Hart memorial fund, in memory of the founder of the Little Helpers, will go to aid a school for Indians; and \$20,000 of the United Offering, which amounts at the time of writing this to \$466,058.47, will be equally divided between Valle Crucis Industrial School in the district of Asheville, the School for Indians in Farmington, New Mexico, the Training School in Guantanamo, Cuba, and Saint Hilda's School, Wuchang, China.

An executive committee for the Auxiliary was elected to assist the executive secretary, Miss Grace Lindley, who was elected to serve in this capacity for the ensuing three years. The members of this committee are Miss Eva Corey, Massachusetts; Miss Elizabeth Delafield, New York; Mrs. Marcelline C. Adams, Pittsburgh; Mrs. W. J. Loaring Clark, Tennessee; Mrs. Herman Butler, Chicago; Miss Edith Brent, Colorado; Mrs. John Ames, Kansas; Mrs. Louis Montague, California; Miss N. H. Win-



PARTIAL GROUP OF  
*Misses Henty, King and*

ston, Kentucky; Miss Elizabeth Matthews, Southern Ohio; Mrs. Charles R. Pancoast, Pennsylvania; Mrs. Frederick B. Stevens, Michigan; Miss Lucy Sturgis, Massachusetts; Mrs. Hugh L. Burlison, South Dakota; Mrs. Arthur S. Phelps, New Jersey; Mrs. F. J. Foxley, Louisiana. In the event that General Convention accepts the recommendation of the Board of Missions that eight women be added to the Board, the first eight women mentioned as members of the executive committee of the Auxiliary were elected to this office as the choice of their respective provinces, confirmed by Triennial delegates.

The Junior Auxiliary will in future be known as the Junior Auxiliary to the Board of Missions, and has been separated entirely from the Woman's Auxiliary, though it is recommended that one junior officer sit upon the board of the Woman's Auxiliary and that one member of the Woman's Auxiliary sit upon the Junior Board in order that the two

organizations keep in touch with the work of each other. The Junior exhibit was a large and most comprehensive one and was gathered together from every section of the country. Five of the Detroit Church Schools had offered to serve as demonstration schools during General Convention. These were organized upon "Christian Nurture" principles and were most helpful to those wishing to see in operation the Church School with its week day sessions working in the five fields of service. It is hoped that many more of our parishes will organize their schools on a thorough educational basis.

Study Classes were an important feature and some four hundred and fifty seniors and one hundred and fifty-four juniors attended the sessions of normal classes, junior classes under the General Board of Religious Education, and open classes. The instruction in these classes under the direction of Miss Emily Tillotson was given by



#### WOMAN'S AUXILIARY DELEGATES

*Mac Geagh, front row, left of center*

Mother Mary Eva, on "Prayer"; Miss Agnes Emily Warren, in the Bible; Mrs. Henry A. Pilsbry, Mrs. Charles R. Pancoast, Miss Nannie Hite Winston, Mrs. Allen McGregor, Miss Claudia Hunter on the Nation-Wide Campaign; Miss Eva D. Corey, Miss Laura H. Boyer, Mrs. Charles H. Hutcheson, on "Neighbors". The classes in connection with the General Board of Religious Education and the Junior Auxiliary dealt with all courses in the Christian Nurture Series, the second leader for each class taking the week-day missionary study for boys and girls. Miss Edith Maurice, president of the Junior Auxiliary, diocese of Michigan, was untiring in her efforts to further the Junior work.

Conferences on "The Auxiliary of the Future", chairman, Miss Elizabeth Delafield; "Cooperation", chairman, Miss Lucy Sturgis; "The Auxiliary in Scattered Districts and Magnificent Distances", chairman, Mrs. Clinton S. Quin, were at-

tended by many who took part in the discussions and who had difficulties solved and new ideas and plans presented to them.

Conferences were also held on the work of all diocesan officers.

Missionary talks were made by returned missionaries from Latin America, the foreign field, the domestic field and by foreign visitors. These last represented the two great English missionary societies—the Church Missionary Society, Miss Henty, and the Society for the Propagation of the Gospel, represented by Miss King, who brought greetings from Mrs. Davidson, wife of the Archbishop of Canterbury, and Miss MacGeagh. Mrs. Isaac O. Stringer, wife of the bishop of the Yukon, brought greetings from the Church in Canada.

The Girls' Friendly Society, the Church Periodical Club, the Daughters of the King, the Guild of Saint Barnabas and the Church Mission of Help held meetings concurrently with those of the Triennial.

## The Woman's Auxiliary



MRS. F. B. STEVENS

*President of the Michigan Branch of the  
Woman's Auxiliary, who presided  
at the meetings in Detroit*

The women of the Auxiliary adjourned to the House of Deputies for the Joint Sessions and also to be present when Cardinal Mercier addressed the House. It was indeed a thrilling moment when the great

Cardinal was presented to our own beloved and revered presiding bishop amid the ringing cheers of thousands of throats.

Culled from the words of many speakers the most urgent need today and one to which every woman should direct her attention is that of **trained leaders**. Thought was directed to this again and again. Summer Schools were stressed and work amongst young college men and women with the idea of inducing them to make the gift of life was urged. The **Nation-Wide Campaign** shows the urgent need for men and women and Deaconess Goodwin alone asked for one thousand women. What can each one of us do to help in this matter?

Trained leaders; the gift of life; all women banded together and pledged to serve in the five fields of service; and last but not least the devotional side of the lives of women expressed through prayer. These are the points that the Triennial of 1919 has made us feel of paramount importance. When we come together in 1922 may every branch have something definite accomplished on each of these lines.

## THE TRIENNIAL OF 1919

*By Grace Lindley*

**T**HE Triennial of 1919 may well make us serious; it must also make up hopeful. We had come from all parts of the Church and it seemed as though every delegation and every delegate came under the spell of these tremendous times. For months—indeed through much of the three years—we had known there would be changes. Since the introduction of Canon 58 had been before the Church we had realized

it even more strongly and as the needs and possibilities of the reconstruction age pressed more and more upon us we had grown serious as we realized the responsibility before us in the Triennial. As we met in business sessions, classes and conferences, two characteristics especially marked the gathering—it became evident that there had been and was much prayer for wisdom and guidance, and it was also evi-



## The Woman's Auxiliary

dent a tremendous amount of **think-  
ing** was being done. Perhaps one other characteristic should be mentioned, the marked desire for "fair play"—the willingness to see the other side portrayed over and over by many delegates. It is natural that out of such a meeting should come great things. What those things are the account of the Triennial written by Mrs. Loaring Clark will inform us. This is to be only a word of encouragement as we begin our new and old work. We are to add social service and religious education to our service for "missions"; we are to co-operate with other Church societies; we are to have the help of an Executive Board and we are to help create a Church League of Service; we recommended a Junior Auxiliary which is to help create a Church School Service League; we hope to enlarge our box work putting it on Red Cross lines, while for the immediate present we are to put our whole strength into the **Nation-Wide Campaign.**

We have undertaken a programme so big that one wonders whether we quite realized all we were accepting! But perhaps that does not matter. We may not have realized it in all its details but no one could have watched those delegates without knowing that they did appreciate the importance of undertaking a service laid upon them by the demands of the day in which we live. Perhaps they could not, and still cannot, see just what it all means and how each detail will work out and to what it may all lead, but looking into the faces of those women one **knew** that they gave themselves freely and entirely to the Christ Whose voice they heard calling them to His side, that while not seeing all that it might mean, they did know that it meant absolute consecration and that they were ready to offer themselves—that they



MISS GRACE LINDLEY

said truly in that beautiful Closing Service

*Oh, use me, Lord, use even me,  
Just as Thou wilt, and when and where.*

The Woman's Auxiliary has served the Church for nearly fifty years and out of the years of beautiful service which Miss Emery and many others have rendered, grew this wonderful organization; and out of it, has come in this Triennial meeting, the evolution of the Auxiliary into a larger organization which can bind us altogether to do still greater, wider service. During the war a nurse in France seeking recruits for her staff, wrote that one of the qualities needed by any volunteer for nursing was "fearlessness with awe". It is what those delegates to the Triennial of the Woman's Auxiliary in Detroit and those thousands of women they represented need as they begin their work, but having that we may well take for our own the direction given to Joshua so long ago: "Only be thou strong and very courageous".



MR. WILCOX AND PART OF THE FRONT OFFICE

*Cases such as those seen in the background extend from the floor to the ceiling and are used to good advantage for the storing of supplies.*



PARTIAL VIEW OF THE MAILING ROOM

*Showing table at which packages are wrapped.*

# The House the Church Built

This paper is one of a series of twelve which takes the reader through the Church Missions House, 281 Fourth Avenue, New York, N. Y. floor by floor and department by department.

## XI. THE SIXTH FLOOR

**L**EAVING the elevator at the sixth floor of the Church Missions House you come to the offices of the purchasing and shipping department, which occupy two large rooms with an overflow in the halls, garret and cellar.

Next to these at the front of the building the Reverend E. B. Rice has his office where he is called upon at all times for information and statistics with regard to the Board's work. Mr. Rice has been with the Board for many years and has assembled a great deal of information which is of value. He is constantly called upon by one or another department for advice and help.

Next to Mr. Rice come the office of the secretary of the American Church Missionary Society and that of Miss Emery. The Social Service Commission also has its office on this floor.

While there are these other offices the one which we are to visit especially is that of the purchasing and shipping department. Here every sort of supply is kept for use in the Church Missions House itself. Through this office purchases are made for many of our missionaries at home and abroad, and supplies in large or small quantities, having accumulated as sent in by friends or purchased, are dispatched to points away round on the other side of the world. But "shipping" in this case stands for more than the sending of supplies to missionaries. It means also the mailing and expressing of literature such as the books and pamphlets and cards published by one or another department, the sending out of exhibits and the shipping of lantern slides for use in illustrated accounts of the Church's Mission. Orders in quantities varying from one to many thousands of copies of this or that leaflet are handled, coming to the



THE REVEREND E. B. RICE, B.D.

## The House the Church Built



TOM, OUR CAREFUL CHAUFFEUR

busy little office, which serves the man in Brazil and the woman in China on the same day and in the same mail it serves you.

When next you come to the Church Missions House save some time to visit the purchasing and shipping department. Look about you carefully and see how every inch of space is made to hold its utmost. Note how the cases reach from the floor to the ceiling and that most of them are filled. It will interest you to see how large a supply of leaflets must be kept on hand constantly; how much space the storing of mission study books takes; how many files are necessary for the proper care of the papers required in the daily routine. It will interest you too to know the variety of paper, cardboard and string used in wrapping the parcels. And if you should be there at a time when the boys load up the little truck and take it down on the freight elevator, and if you could see them as they worm their way, first through the crowd on the pavement and then through the procession of vehicles on the street, dodging here and there, crowding their way between automobiles, working their way around behind a wagon, crossing over in front of a trolley car and at last reaching the other side in safety on their way to the sub-station on Twenty-First Street which handles all our out-going business—if you could see all this as we do you would agree with us that there is still some excitement left in life!

shipping department on the sixth floor from every other department in the Church Missions House and from the **Nation-Wide Campaign** office on Twenty-Eighth street. Missionary exhibits must be securely packed and dispatched. Lantern slides must be made ready for shipment and started on their way in order to fit in with a very well-planned schedule. We are glad for this opportunity to express our commendation of Mr. Wilcox and his corps of skilled and willing helpers—a number of the young men and women from Calvary parish next door to the Missions House—for the manner in which they execute their work. Being fallible, mistakes are sometimes made, but in an astonishingly small number of cases. And when we think back over such times as the **Pilgrimage of Prayer** and the **Advent Call**, and now the **Nation-Wide Campaign** and recall the thousands of orders and the hundred thousands of leaflets—this year it will total several **million**—received and handled and made ready for shipment and dispatched from our most limited space, we take pride in the work done in this overcrowded,

# THE PRESIDING BISHOP AND COUNCIL

## Canon 57 (Revised)

### Of the Domestic and Foreign Missionary Society.

The Constitution of the said Society, which was incorporated by an act of the Legislature of the State of New York, as from time to time amended, is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America as established in 1820 and since amended at various times.

**ARTICLE I.** This organization shall be called The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and shall be considered as comprehending all persons who are members of the Church. The Presiding Bishop of the Church shall be, ex officio, the president of the society. Each General Convention shall elect a treasurer of the society, who shall hold office for three years and until his successor shall be elected.

**ARTICLE II, § I.** The Presiding Bishop and Council, as provided by Canon, shall be the Board of Directors of the Domestic and Foreign Missionary Society and shall exercise all the powers of this Society.

§ II. This Constitution may be altered or amended at any time by the General Convention of the Church.

## Canon 58

### Of the Presiding Bishop and Council.

§ I. The Presiding Bishop and Council, as hereinafter constituted, shall administer and carry on the Missionary, Educational, and Social work of the Church, of which work the Presiding Bishop shall be the executive head.

§ II. The Presiding Bishop and Council shall exercise all the powers of the Domestic and Foreign Missionary Society as provided in Canon 57, Article II, Section I, and have charge of the unification, development, and prosecution of the work of Missions, Church Extension, Religious Education, and Christian Social Service; of the performance of such work as may be committed to them by the General Convention, and of the initiation and development of such new work between the sessions of the General Convention as they may deem necessary, subject, however, to the provisions of the Constitution and Canons and other directions of the General Convention.

§ III. (i). The Council shall be composed of the following sixteen members, to be elected triennially by the General Convention of the Church, of whom four shall be bishops, four presbyters, and eight laymen, communicants of the Church, and of eight members to be elected by the Provincial Synods at their last meeting prior to the triennial meeting of the General Convention, each Synod having the right to elect one member, and of the Vice-president and Treasurer as hereinafter provided. The member of the Council representing each province shall, in the year 1919, be elected by the Bishops and the clerical and lay deputies attending the Convention of 1919, from the constituent Dioceses and Missionary Districts of such Province. In the event of a failure of any Provincial Synod to elect a member of the Council, election shall be made by the General Convention.

(ii) Members of the Council shall remain in office until their successors are elected. The Presiding Bishop and Council shall have power to fill any vacancies that may occur through the death, resignation, or removal of any member elected by the General Convention. When a vacancy occurs in the representation of a province, save when the same happens within one month prior to a meeting of the Synod thereof, the Presiding Bishop and Council shall fill such vacancy by the appointment of a person, canonically resident in such Province, who shall hold office until his successor is elected.

## The Presiding Bishop and Council

§ IV. Until a Presiding Bishop shall have been elected in accordance with the provisions of the Constitution, a Bishop shall be elected in like manner to exercise the powers assigned in this Canon to the Presiding Bishop as President of the Council.

§ V. The Council may, in its discretion, elect one of its own members or any other communicant of the Church, whether clerical or lay, to be Vice-president of the Council, and prescribe his duties. The Vice-president, when elected, if not already a member of the Council, shall become ex officio, a member thereof. The Presiding Bishop and Council shall also elect a Secretary.

§ VI. The Presiding Bishop and Council shall organize from the membership of the Council the following departments, and shall determine the scope of the work of each department.

First—A Department of Missions and Church Extension.

Second—A Department of Religious Education.

Third—A Department of Christian Social Service.

Fourth—A Department of Finance.

Fifth—A Department of Publicity.

The Presiding Bishop and Council shall have power to organize such other departments as the work may demand.

Each department shall have power to appoint, subject to confirmation by the Presiding Bishop and Council, additional members of the department, not to exceed twelve in number, who shall have seats and votes in the department, but without seats and votes in the Council. Women shall be eligible as such additional members.

The Presiding Bishop shall be, ex officio, the chairman of each department. The Presiding Bishop and Council may also enact all necessary by-laws for their own government, and for the government of the several departments, subject to the provisions of this Canon. Each Department shall make to the Presiding Bishop, annually, and at such other times and in such form as he may require, a report of the work done under its direction.

§ VII. The Presiding Bishop and Council shall submit to each General Convention after the year 1919, for its approval and adoption, a budget for all the work committed to them, including the general work of the Church and for such other work as they may have undertaken, or purpose to undertake for the ensuing year, and a provisional estimate for each of the succeeding years. Provision shall also be made in the said budget for the necessary and reasonable expenses of the officers and members of the Council. Such budget and estimate shall be considered by the General Convention and appropriate action taken. The Presiding Bishop and Council shall have the power to expend all sums of money provided for in the budget as adopted by the General Convention. They also shall have power to expend any money actually received by them in any year over and above the amount required for the budget of that year for the work above described. The budget as adopted by the Convention shall be sent by the Presiding Bishop and Council to each of the Provinces, and to each Diocese and Missionary District within the Province. There shall be joint sessions of both Houses in each General Convention for the presentation of the subject relating to the work of the departments as follows: Two for the Department of Missions and Church Extension, not exceeding two hours each; one for the Department of Religious Education not exceeding two hours; one for the Department of Christian Social Service not exceeding two hours. Provided, however, that the time allotted to any Department may be extended by General Convention.

§ VIII. The Council shall meet with the Presiding Bishop at such stated times as it, with his concurrence, shall appoint, at least four times a year, and at such other times as he shall convene it. Nine elected members of the Council, with the Presiding Bishop or Vice-president, shall constitute a quorum.

§ IX. The Treasurer of the Domestic and Foreign Missionary Society shall be the Treasurer of the Council. He shall hold office for three years, and until such

## The Presiding Bishop and Council

time as his successor is elected, and shall be, ex officio, a member of the Council. He shall be the Treasurer of all the funds collected and administered by the Presiding Bishop and Council.

§ X. The Treasurer shall nominate such Assistant Treasurers as may be necessary to be appointed by the Presiding Bishop and Council, to hold office during the pleasure of the Presiding Bishop and Council, or until their successors are appointed. The Treasurer and the Assistant Treasurers shall give bonds in such form and amounts as the Presiding Bishop and Council may determine. The accounts of the Treasurer and Assistant Treasurer shall be audited annually by certified Public Accountants.

§ XI. In the event of a vacancy occurring in the office of Treasurer between the sessions of the General Convention, the Presiding Bishop and Council shall appoint a successor to act during the unexpired term, and until his successor is elected.

§ XII. Upon the nomination of a department, the Presiding Bishop and Council may appoint an Executive Secretary and such other secretaries as may be necessary, who shall perform such duties as the Department shall assign to them, subject to the approval of the Presiding Bishop and Council. The persons so appointed shall hold office during the pleasure of the Presiding Bishop and Council.

§ XIII. The salaries of all officers, other than that of the Presiding Bishop, shall be fixed by the Presiding Bishop and Council.

§ XIV. Each Provincial synod shall have the right to nominate for appointment by the Presiding Bishop and Council, one or more Provincial Secretaries who shall work under the direction thereof, and whose compensation shall be fixed and paid by the Presiding Bishop and Council. Such secretaries shall hold office during the pleasure of the Presiding Bishop and Council.

§ XV. The Presiding Bishop and Council in making an annual apportionment or an annual appropriation, if requested by the Province, shall make such apportionment or appropriation for and from the several funds in each Department, for subdivision by the Synod thereof. Each Province shall make a full report to the Presiding Bishop at the close of each fiscal year of the condition of its work. The sums appropriated as herein provided shall be paid by the Treasurer of the Presiding Bishop and Council to the several Dioceses and Missionary districts within each Province. In making appropriations as provided herein, the Presiding Bishop and Council shall not appropriate funds received for the work of one department, for the prosecution of the work of any other department.

§ XVI. The Presiding Bishop and Council, as soon as practicable after the close of each fiscal year, shall make and publish a full report to the Church of their work. This report shall contain an itemized statement of all receipts and disbursements and a statement of all trust funds and other property of the Domestic and Foreign Missionary Society, and also of all other trust funds and property in their possession, or under their control. The Presiding Bishop and Council shall make a like report to the General Convention, which report shall also include a detailed statement of the salaries paid to all principal officers.

§ XVII. The salaries of all Bishops of Missionary Districts shall be paid by the Treasurer. Such salaries shall date from the time of the Bishop's consecration, or from the date of his translation, if already consecrated, and shall not be diminished while the Bishop remains in charge of a district, except with the consent of the said Bishop: **Provided, however,** that contributions made directly to Missionary Districts for the support of their Bishops shall be reported by the said Bishops to the Presiding Bishop and Council, and upon the receipt of such report, the salary of the Missionary Bishop shall be reduced to the extent of such contribution.

§ XVIII. Whenever the Presiding Bishop and Council shall be satisfied of the ability of a Missionary District to support its Bishop with a salary of not less than that provided for at his consecration, the Presiding Bishop and Council may, in their discretion, discontinue payment of a salary to the said Bishop.

# The Presiding Bishop and Council

§ XIX. Every Missionary Bishop, or in case of a vacancy, the Bishop in charge of the District, shall report annually to the Presiding Bishop, and shall give an account of his proceedings, of money received from all sources, and disbursed for all purposes, and of the state of the Church in his District at the date of his report, at such time and in such form as the Presiding Bishop shall prescribe. Reports so made shall be submitted by the Presiding Bishop to the Council.

§ XX. No person shall be appointed a Missionary who is not, at the time, a Minister or a member of this Church, or of some Church in Communion with this Church in regular standing, except that the Presiding Bishop and Council may employ for work not directly religious, according to their discretion, and at the request of the Bishop of the Diocese or Missionary District, other persons not so qualified.

§ XXI. (i) The Bishop elected pursuant to Section IV of this Canon, and the Council, shall enter upon the discharge of their duties on the first day of January, in the year of our Lord 1920. They shall be the sole custodian of all the records of the Domestic and Foreign Missionary Society, and of the Board of Missions, and the said records shall be delivered to the said Council by the Board of Missions on or before the 31st day of December, 1919.

(ii) The Presiding Bishop and Council shall likewise be the sole custodian of all the property, both real and personal, of the Domestic and Foreign Missionary Society, including all income therefrom.

(iii) The Presiding Bishop and Council shall have power to expend the money of the Domestic and Foreign Missionary Society in accordance with the provisions of the budget as adopted by the General Convention.

(iv) The Joint Commission on Social Service, on or before the 31st day of December, 1919, shall transfer and deliver to the Council all of its records and property of whatever kind, to be used and expended by the Presiding Bishop and Council in accordance with the provisions of this Canon.

(v) The Council shall also have power and authority to receive from the General Board of Religious Education any or all of its property, of whatever kind, to be used and expended by the Presiding Bishop and Council in accordance with the provisions of this Canon.

§ XXII. Canon 59 is hereby repealed, the repeal to take effect January 1, 1920. All other canons so far as the same are inconsistent with the provisions of this Canon are hereby repealed.

§ XXIII. This Canon shall take effect immediately.

## THE PRESIDING BISHOP AND COUNCIL

### ELECTED BY THE GENERAL CONVENTION

The Right Reverend Thomas F. Gailor, D.D. *President*

The Right Reverend W. C. Brown, D.D.	Mr. Stephen Baker.
The Right Reverend William Lawrence, D.D.	Mr. John Stewart Bryan.
The Right Reverend E. S. Lines, D.D.	Mr. Samuel Mather.
The Right Reverend T. I. Reese, D.D.	Mr. Burton Mansfield.
The Reverend J. E. Freeman, D.D.	Mr. F. C. Morehouse.
The Reverend Alexander Mann, D.D.	Mr. Arthur E. Newbold.
The Reverend W. H. Milton, D.D.	Mr. Harper Sibley.
The Reverend E. M. Stires, D.D.	Mr. H. C. Wyckoff.

### ELECTED BY THE PROVINCES

I. The Right Reverend J. DeW. Perry, D.D.	V. The Right Reverend C. P. Anderson, D.D.
II. Mr. William M. Baldwin.	IV. Mr. James H. Pershing.
III. The Right Reverend J. G. Murray, D.D.	VII. The Reverend Z. B. T. Phillips, D.D.
IV. The Right Reverend F. F. Reese, D.D.	VIII. The Right Reverend F. W. Keator, D.D.

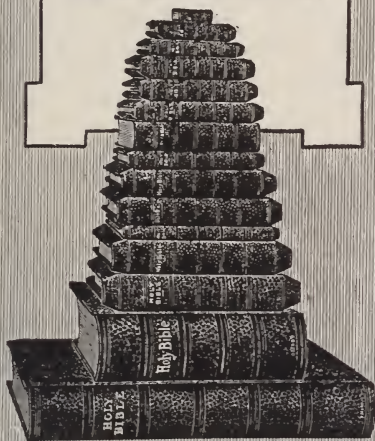


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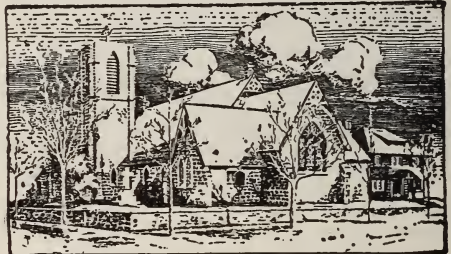
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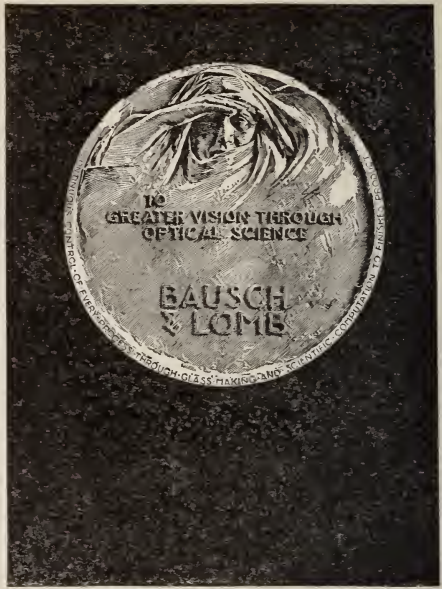


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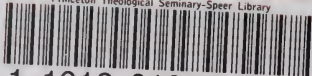
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